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The Cult Of Siva

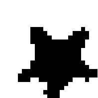
or

Lessons In Sivagnanabotham

The Cult Of Siva

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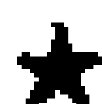
Lessons In Sivagnanabotham



by

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PUBLISHERS' NOTE

Sivagnanabotham of Meikanda Devar is the great source-book of Saiva Siddhanta Philosophy in Tamil. The Supreme Lord is worshipped by the Tamils in the name of 'Siva' for over 3000 years, and there is also a good deal of reference to the worship of Siva in Sangam Literature.

The conception of God according to Saiva Siddhanta philosophy is not merely an abstract metaphysical theory but one founded on the firm convictions and personal experiences of a number of saints, mystics and yogins of South India. The cult of Siva originally belonged to Tamilnad. It is the natural outcome of the religious experiences of the Tamil saints. Dr. G. U. Pope of Oxford has said that the Saiva Siddhanta system is the most elaborate, influential, and undoubtedly the most instrinsically valuable of all the religions of India. He has also stated that it is the choicest product of the Dravidian intellect. Sir John Marshall, another eminent oriental scholar and savant has proclaimed that Saivism is the most ancient living faith in the world.

The philosophy of Saiva Siddhanta is broad in embodying all the fundamental conceptions of God revealed in all the greatest religions of the world, high in its ideals of achievements and deep in enshrining everlasting Truths. It is not only a religious philosophy of the Tamils but it is also their social philosophy. For the Tamils, this philosophy is not a mere guidance for the observance of certain rituals on religious occasions. It teaches them to lead a virtuous life which will ultimately give them the delight of union with the Divine after the destruction of Maya. Even the uneducated peasants of Tamilnad are

often heard to utter the truths of this philosophy in their everyday transactions.

As this philosophy is the natural outcome of the genius of the Tamil religious mind, the study of this will be amply rewarded with the deep understanding of the greatness of Tamil culture Hence the present work is published in English so as to make the essentials of this vast philosophy available to a wider public. This work is the author's own translation of his book '*Sivagnanabotha Corpolivukal*' written earlier in Tamil.

The quintessence of this philosophy is found in a nutshell in Sivagnanabotham which contains only twelve Sutras of three or four lines each. The author of this work has prepared his lessons in Sivagnanabotham with meticulous care and has taken great pains to bring out all the principles of Saiva Siddhanta Philosophy contained in this great little book.

The logical method and the analytic approach of the author in classifying and expounding the various aspects of the system of this philosophy is really interesting. We hope that this book will be greatly welcomed by the English-knowing public interested in understanding this time-honoured and living philosophy of the Tamils.

We express our sincere thanks to Thiru. M. S Thayappa Pillai. B. A., for having thoroughly examined the typescript of this work

CONTENTS

Section I

Section II

SUTRA IV

SUTRA V

SUTRA VI

Section III

SUTRA VII

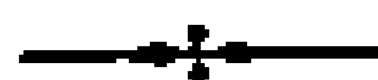
SUTRA VIII

SUTRA XII

The Cult of Siva

or

Lessons in Sivagnanabotham



Section One **SUTRA 1**

அவன்அவள் அதுஎனும் அவை, மூவினைமையின்,
தோற்றிய திதியே; ஒடுங்கிமலத் துளதாம்;
அந்தம் ஆதி, என்மனார் புலவர்.

The Universe being composite, physical, decomposable and definite, and consequently capable of undergoing the three changes of *Destruction*, *Reproduction* and *Preservation*, must be real, and must have an intelligent *Author* thereof. This Author can be no other than (*Hara*) the *Destroyer*, as the universe is subject to the changes of reproduction etc., even after destruction. Further the above changes being merely in form from its present condition into that of its first cause, the (Maya) Mala, and back again, and the object of the changes being to liberate the intelligent beings from their bondage, the (Anava) Mala, Hara who causes the changes must be the Lord of the Universe (Physical and Spiritual).



Introductory

This treatise of Sivagnabotham deals with the mode of testing and determining the doctrines about God as revealed in the Scriptures. We shall first consider how we obtain knowledge of anything in this Universe. We obtain it in three different modes, directly, indirectly and from tradition and writings. In obtaining the knowledge directly, we perceive the very objects we seek to know, with the help of one or another of our senses. This mode of obtaining knowledge is called Sensory Perception and is known in Hindu Logic by the name of *Prathiatcha Pramana*. This direct knowledge is not possible in all cases or at all times. There may be objects whose presence before our senses it may not be possible at all to secure. Even where possible, it often turns out to be inconvenient to secure such presence. It is really possible to go to a mountain and acquire a direct knowledge of the fire burning there; but it is often inconvenient to do so We usually infer its existence from the smoke coming out of it. It is similarly possible to infer objects not at all capable of direct perception. In so inferring what we actually perceive is not the object we seek to know, but some other, by virtue of which its inseparable relationship with the former, indicates its existence and attributes. It is from this indication that we obtain the required knowledge by a logical process of

Reasoning. This mode of obtaining knowledge by reasoning is thus different from sensory perception and is called Inference. It is known in Hindu Logic as *Anumana Pramana*. This inferential knowledge also is not possible for one who has no previous knowledge of the relationship between the object one seeks to know and that which indicates its existence and attributes. But from ancient times, scientists have made researches on this relationship, and have given the benefit of such researches to the world in the shape of traditions and writings. These traditions and writings are called Authorities.

It is to these Authorities that one resorts, when the knowledge desired is not available for sensory perception or Inference. This mode of obtaining knowledge from Authorities is known in Hindu Logic as *Sabdha Pramana*. This source can be resorted to for obtaining knowledge of objects, both ultra-physical and physical. What is required is merely some Authority that deals with the relation between the Physical and Spiritual Universe. Such an Authority can never be revealed to us by any ordinary human being, however great he may be. It can be revealed to us only by such Being that has obtained spiritual knowledge. This Anubhava or Experience or Revelation is known in Hindu Shastras as Srutis and Agamas; and this Proof (Pramana) is known as Sruti Pramana or Agama Pramana. These being the three valid and valuable sources of knowledge of things and beings in this Universe, we shall next consider

how to obtain knowledge of the Supreme (Spiritual) Being known as God

God is a spiritual Being He cannot be any other. He cannot be a physical object. He cannot be perceived with any of our physical senses. He is beyond Prathiatcha Pramana Nor do we know the relationship between Him and the Physical Universe. Anumana Pramana (Inferential Proof) also can therefore be of no avail to us in understanding God. Therefore the only Pramana that may be of any help is the third, the Agama Pramana, that is contained in the various Scriptures that deal with God and His Attributes. But we are not satisfied with this mere scriptural knowledge. We are not inclined to accept it as true, unless it is otherwise tested. One cannot test it by Sensory Perception, God being beyond such perception. The only mode of test left is that by Inference. We have therefore to take to this method, and test the statements contained in the scriptures by logical reasoning, and accept them as true, if they stand the test in all their parts, and then take them for true Revelations. Even as regards the doctrines expounded in these Revelations nothing good is served by merely getting them by rote. The knowledge so obtained is merely theoritical knowledge, and is of no use. Only the Knowledge obtained after a logical consideration of the pros and cons of such doctrines is useful (knowledge). We thus see that, although logical reasoning may not be of real help in discovering doctrines about God, it can help us only in rationalising the verbal

knowledge of the doctrines obtained from the revelations, doctrines not only about God, but also of other spiritual beings, and physical objects impossible of direct perception or inference. This treatise of Sivagnanabotham has been revealed in order to provide us with such rational knowledge.

That a rational knowledge of the doctrines about God is the aim of Sivagnanabotham is borne out by the last clause of this sutra, viz, "என்மனார் புலவர்". The word 'புலவர்' is taken to mean the logicians. Those versed in other branches of learning have no place here. Why?

The very name Sivagnanabotham expresses this aim. The name is made up of three parts. The first part (Siva) means the one God. The middle part (Gnana) means to consider, and the last part (bodha) to ascertain. The name as a whole means the treatise that tests and determines the doctrines about God as revealed in the Saivite scriptures of Vedas and Agamas. Agreeably to this aim, this Sivagnanabotham does not quote any Vedic or Agamic test in support of any of the doctrines about God but expressly or impliedly gives reason in support of it. It is not that every statement in the Sutra is accompanied by a reason expressed or implied. Wherever any statement requires a support, such support is given by some reason expressed or implied, and not by any Agamic or Vedic text quoted. No support is necessary at all when the statement is a matter of one's own experience.

Nor is any given when a previous sutra or a portion thereof serves as a support. Further, in supporting with reasons, it does not consider all the doctrines of the Vedas and Agamas, but only such of them as form the distinctive tenets of Saivaism. And this first Sutra gives reason in support of three important doctrines viz. that the Universe requires an intelligent Author, that that Author is God Hara, and that Hara is the Lord of this Universe. We shall now proceed to consider these doctrines one by one.

The Universe is Composite and Physical

It has been said that what is first considered in this Sutra is that the Universe requires an intelligent Author, viz., God. How to arrive at this doctrine?

As already observed it cannot be by direct perception; nor will it be sufficient merely to refer to Vedic or Agamic texts in support of such a doctrine. It has to be inferred by a process of logical reasoning. We have already said that for an inferential knowledge of any object its indication in another is necessary. So it is also for knowledge of God. The only object other than God is this Universe. This Universe is made up of living or intelligent beings and lifeless or physical objects. True it is that living beings have no independent existence, but are always found embodied, each into physical frame. However, the two are quite distinct from each other and are known in Hindu Shastras as Chit and Jada, or Chedhana and Achedhana. Of these the living beings as a whole may be termed Chedhana Prapancha or Spiritual Universe, and the other Achedhana Prapancha or Physical Universe. The Spiritual Universe is imperceivable, and we cannot perceive therein any indication as to God's existence. The Physical Universe alone is perceivable. In this alone we can discern indication about the existence of God. We have therefore

to confine our consideration at present to the Physical Universe.

The physical nature of this Universe alone is not a sufficient indication of God's existence. It is not necessary that every physical object must have an intelligent Author. Such an Authorship may be inferred only if there is any change or activity going on in the object. But if an object is a single entity, although physical, it will always remain in the same condition. If it is perceivable, it always remains so. Such is the case also if it is imperceivable. It cannot undergo any change from perceivable to imperceivable condition, or vice versa. There can be no decomposition or recomposition for it. A change is however possible if the object is composed of many subtle parts or in brief, if it were composite This decomposition and recomposition are the same as Involution and Evolution in modern science, and are spoken of in Hindu Shastras as Destruction and Reproduction. These activities may require an intelligent Author, and we have therefore to find out if this Physical Universe is such.

True it is that we cannot have a conception of this physical universe as a whole, and find out if it is composite or not. But such a conception is not necessary. It is enough if any part of the Universe is found to be composite, and the composite nature of the Universe as a whole will necessarily follow. Scientists, modern and ancient, are agreed that many of

the objects of this Universe are made up of subtler parts. Modern Scientists have by experiments also proved that some of them at least are so made up. The composite nature of this Universe is thus clear. It is for expressing this nature of the Universe as well as its physical nature that the Sutra uses the word 'அவை' to denote the Universe, the plural form of the pronoun denoting its composite nature and its natural form, its physical nature. The Sutra having thus brought out the composite nature of the Universe, the next consideration is whether this nature alone will enable one to presume that it must have an intelligent Author.

The Universe is Decomposable

An object may have many parts. Unless it is decomposable into parts, it cannot follow that there will come a time when it will decompose, and a time when it will recompose. It cannot follow also that the object should have an intelligent Author for its decomposition or recomposition. It is only because a cloth is capable of being divided into threads, we presume that some one had woven the threads into a cloth and may change a cloth back into threads. Similarly, if this Universe is decomposable besides being composite, we have to presume that it must have an intelligent Author to cause its decomposition. Is this Universe decomposable then? A little reflection will enable us to say that it is very likely to be so. Chemists have proved by experiments the decomposability of many of the objects of this Universe. The science of Chemistry is making rapid progress, and time after time is adding to the number of decomposable objects. It is very likely that scientists will very soon come to the conclusion that all physical objects are decomposable. The Hindu Shastras proclaim from time immemorial that they are such. We can therefore safely take it for granted that the Universe is decomposable It is this decomposable nature that is borne out by the phrase qualifying the word 'அவை' commented on in the previous lesson. The Sutra could have stopped with

denoting the Universe by the word 'அவை'. But it goes further and makes a division of it into 'அவன் அவள் அது,' merely to explain the divisible or decomposable nature of the same. The divisions are of course only three, and refer only to animate objects But it has to be noted that the divisions are not exhaustive either in number or in kind, and are meant only to illustrate the divisible nature of the Universe Having thus explained the decomposable nature of the Universe, the Sutra next considers whether its composite and decomposable nature together will be sufficient for presuming an intelligent Authorship for it.

The Universe is Definite

We shall suppose for a moment one of the objects of this Universe to be all-pervading. There can be no limit for the space it occupies. Such an object cannot be perceived in full. Why? It can safely be said that such an object cannot be perceived at all, seeing that part-perception is no correct perception. There can be no appearance or disappearance for such an object. It can undergo no destruction or reproduction and require therefore no Author. Different is the case with the objects occupying limited space. *All these are perceivable. All these* are definite. All these can appear or disappear. All these therefore can undergo destruction and reproduction. These may therefore require an intelligent Author to cause the changes of destruction and reproduction. The Universe, which we are considering, is the Universe of such definite objects only, and not one of all-pervading objects. It is only in such definite objects that we can see indication of God's existence. This nature of definiteness in this physical Universe is thus self-evident. It is this nature also that is expressed by the words ' அவை, அவன், அவள் & அது,' *commented* on in the *previous* two lessons. These words, all definite pronouns, are purposely used to denote the defineteness of the Universe and its parts. We thus see that Universe dealt with in this Sutra is a physical and composite, decomposable

and definite one, and this Sutra considers whether such a Universe requires an intelligent Author. It is enough if this Universe is shown to require such an Author. It will immediately follow that there must exist God. The Sutra therefore next considers whether such a Universe as is described above requires an intelligent Author.

The Universe as a whole is capable of undergoing the changes of Destruction, Reproduction and Preservation

An object may have the three-fold nature described in the above three lessons, and may consequently undergo the changes of destruction and reproduction. It need not, however, follow that it must have an Author to cause the changes. We know that the destruction of one thing causes the production of another. The destruction of fuel causes the production of ashes. Similarly one of the two changes in an object may produce therein the other change. Why is then an intelligent Author required? One change producing another is possible, only if some of the objects of the Universe undergo one of the changes. If, on the other hand, at one time or another, all the objects of the Universe undergo one of the changes at one and the same time, it will not be possible at all for this change to produce the other. An intelligent Author will be required What has to be considered therefore is whether such a time, when all the objects of the Universe will undergo, at one and the same time, any one of the changes, will come. We shall proceed to consider this.

We know that a class of things like paddy or a class of beings like antflies appears or disappears together. The causes for this wholesale appearance or disappearance

are their common nature and the peculiarity of the season. The objects of this Universe have no doubt a common nature in that all of them have in common the three-fold nature dealt with in the previous lessons; and this common nature is such as would make the changes of destruction etc., possible. What more is required is the peculiarity of season. Such a season is not impossible. It may come at a remote time. When such a time comes, the Universe as a whole will disappear, and then reappear. It thus follows that the Universe as a whole is capable of destruction and reproduction. It follows also that the Universe as a whole, is capable of an intermediate stage, viz., the stage of Preservation. It is this capability of the Universe to undergo as a whole the three changes of destruction, reproduction and preservation that is expressed by the clause, "அவை மூவினைமையின்", in the Sutra. The singular predicate "மூவினைமையின்" is tagged on to the plural subject "அவை" to denote the capability of the Universe to undergo the changes as a whole. Having thus established that the Universe as a whole is capable of undergoing the three changes, the Sutra next considers whether this capabiltiy of the Universe is sufficient for the presumption that it requires an intelligent Author.

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is thus free from doubt. It is this reality that is expressed by the clause, "அவை திதியே". The sentence, "அவை மூவினைமையின், திதியே", further points out that the reality of the Universe is inferred from its capability to undergo the three changes. Having thus explained the reality of the Universe, the Sutra next considers, whether this reality coupled with its capability to undergo the three changes will enable one to presume that it requires an intelligent Author.

The Universe requires an Intelligent Author

The Universe may be real. It may undergo the changes of destruction, reproduction and preservation. *Can it not, however, be that these changes are produced* of their own accord? Why is an intelligent Author required for causing the changes ? To solve this, we must consider the nature of these changes. We said that the Universe is real. It is real when destroyed, real *when reproduced, and real when preserved. In other* words, one and the same Universe passes through three different conditions. When destroyed, it does not cease to exist, but assumes the form of its cause. Hence this destruction is termed *Involution* in Science, Similarly, when this Universe is reproduced, it assumes the form of effect, and when preserved, it sustains the form. The reproduction and preservation are termed *Evolution* and *Sustenance.*

The Universe thus undergoing the changes is non-intelligent. It is physical, and cannot cause *its own* changes. The earth cannot change itself into a pot, but requires an intelligent potter for causing the change. Such is the case with this Universe. An intelligent Author is required for changing the cause or root-principle or the Universe into its effect or cosmic form, for preserving the same in that form, and for reducing it back to the form of its cause. The Sutra expresses this

requisite of an Authorship for the Universe by the clause, "அவை——தோற்றிய". The causative verb "தோற்றிய" is used as a predicate to the subject "அவை" denoting the Universe, to show that the Universe is a product of an intelligent Author. The sentence, "அவை மூவினை மையின் தோற்றிய திதியே", further makes out that an intelligent Authorship for the universe is inferred from its capability of undergoing the three changes above-named, and its consequent reality; and the phrase, "அவன் அவள் அது எனும்", qualifying the word "அவை" of the sentence, points out that the capability of the Universe of undergoing the three changes, is inferred from its three-fold common nature, viz., its compositeness, decomposability, and definiteness. Thus closes the first part of the Sutra, and concludes that the Universe requires an intelligent Author. The next part considers who that Author is.

The Universe undergoes the three changes again and again

We said that the Universe undergoes the three changes of destruction, reproduction and preservation. Are these changes undergone only once for all, or again and again? We have shown that the Universe is real. We have shown also that its destruction, reproduction, and preservation are mere changes in form. If these changes occur of their own accord, no purpose need have been intended. But we have shown that these changes are caused by an intelligent Author. Some purpose must therefore have been intended in causing these changes. The Universe was in the stage of involution in its causal form. Is it not for some purpose that it was evolved or reproduced out of it? If so, is it not necessary that the process of reproduction must go on *again and again until the purpose is completely fulfilled?* It thus follows that the Universe when undergoing destruction will not stop there, but go on undergoing reproduction, preservation and destruction again and again, as long as the purpose intended remains unfulfilled. *This conclusion is borne out in the* Sutra by the clause "அவை ஒடுங்கி........உளதாம்". The expression "உளதாம்" is placed after the expression "ஒடுங்கி" in order to show that there is reproduction of the Universe even after its destruction. The Sutra having thus

considered that the changes in the Universe do not take place only once, but recur over and over again, next considers, who the Author can be of such repeated changes in the Universe.

The Intelligent Author of the Universe is its Destroyer, Hara

We have shown that the Universe undergoes three different changes over and over again. We have shown also that some intelligent Author is the cause of all these changes. We know that in this Universe there is a number of intelligent beings. Will not any one of these do to cause these changes? No, we have shown above that the Universe as a whole will undergo destruction at some future time. This destruction will be a thorough destruction, and is known as *Sarva Samhara*. That all the physical objects of the Universe will then undergo destruction has been already explained. We shall now consider what will become of the intelligent beings at the time of the said *Sarva Samhara*.

We said that in this Universe intelligent beings are found united to physical frames through which they display themselves. If so, when the whole physical Universe including such physical frames undergo destruction, the intelligent beings will have no means for such a display. All of them will become inert. They may also be said to have undergone a sort of destruction at the time. The nature of such destruction will be considered elsewhere. Whatever it may be, this much is certain that at this stage all these intelligent beings become inactive and incapable of doing

any function. They will not therefore be able to cause the reproduction of the Universe that has undergone destruction. He alone will be able to do it, who has caused the destruction without himself being involved therein. He alone is the Author of the *Sarva Samhara*. He alone is the supreme agent that has to evolve the physical Universe including the bodily frames, and unite the intelligent beings to such frames, and make them active as before. If there be any other agent able to do the work of creation or production, he having undergone destruction as explained above, it is this Supreme Destroyer that has to rouse him from the slumber of destruction, and put him on the function of creation again. So he has to do, also if there be any other agent for doing the function of preservation. Thus it follows that all the three functions of destruction, reproduction and preservation have to be virtually performed by this Supreme Destroyer. It also follows that there can be no destruction or reproduction for this Destroyer. He is an Eternal Being. He is known as *Hara*. The word means the Destroyer. This Hara alone is the Author of all the changes in the Universe. This conclusion also is borne out in the Sutra by the clause " அவை....ஒடுங்கி....உளதாம் ". The word " ஒடுங்கி " was taken in the previous lesson as a participle to the finite verb "உளதாம்" and commented upon. The Word is used in the Sutra in a double sense. It is also a noun meaning "The *Destroyer*". The sentence as a whole means that the Universe denoted by

the word "அவை" is evolved (உளதாம்) by the Destroyer (ஒடுங்கி). We see that the Sutra arrives at this conclusion from a detailed consideration of the changes in the Universe The Sutra points out that there is reproduction even after destruction, and that therefore only the Destroyer of the Universe can be the Author of the other two changes also. Both the reason and the conclusion are borne out by the same sentence "அவை.... ஒடுங்கி....உளதாம்" *interpreted* in two ways. The Sutra next enters into the further details about the same changes for considering the relationship of the said *Hara* to the Universe.

The Material Cause of the Universe is Maya

We have shown that Hara causes all the changes in the Universe. Is He then the cause of the Universe? Yes, He is, in the sense that a potter is the cause of a pot. In other words, He is what is known as the efficient cause. There is one other kind of cause in the sense that clay is the cause of a pot. This cause is known as the material cause. This Universe also must have such a cause, and we shall consider what this cause is. We said that the Universe is real both when created and when destroyed. When created, its form is that of the Universe before us, and we have to consider what its form will be when destroyed. We know that the Universe when destroyed assumes the form of its cause. It is this cause that is spoken of in the Vedas and Agamas as Maya. The MÂI sound denotes destruction, and the Â sound reproduction. The word as a whole means what forms the basis for the destruction and reproduction of the Universe. It is not itself capable of destruction or reproduction. It is therefore an all-pervading eternal entity. All physical objects, when destroyed, change into their subtler form and involve into this Mayaic basis, and when reproduced, develop into their grosser form and evolve out of the said basis. They do so, in accordance with a general principle of Hindu Science, the principle of *Satkaryavada*, by

which is meant that every object evolves out of what it is involved into. This principle holds good not as between two objects equally gross, but as between two, one of which besides being the cause of the other is also subtler than the other. The tree that evolves out of a seed does not involve into it, and the explanation is that both the tree and the seed are equally gross. There is however no doubt about the tree involving into its subtler cause or causes viz., carbon etc. There is similarly no doubt about the Universe involving into its subtler cause, the Maya. Although the Supreme Hara is also a subtler cause, the Universe cannot evolve out of Him. *He is an intelligent Being* and the Universe is physical. It is appropriate that physical object involves into, and envolves out of, its physical cause. Its involution and evolution out of an intelligent cause is not at all appropriate, and is *Against The Law Of Nature*. Further the *Chit* is not capable of any such changes. Hence the Supreme Hara is not the material cause, but only the efficient cause. It is Maya that forms the material cause of the Universe.

However, the Vedas and Agamas proclaim that this Universe has come out of Hara. It is so proclaimed in the sense that a tree that comes out of a seed, is said to have come out of the earth. A tree is so described for the reason that its seed is under the entire support of the earth. Similarly the Maya is under the entire support of Hara. Hence it is that Universe that evolves out of Maya is said to have evolved out of Hara.

துளதாம்" not only makes out that Maya forms the material basis for involution and evolution, but also suggests a reason therefor. The reason is implied in the use of the words "ஒடுக்கம்" and "உளதாம்" to denote destruction and production The words literally mean involution and evolution. Both the processes of involution and evolution requiring a basis therefor, the inference is that Maya Mala forms the basis. *The Sutra having thus established the existence of* Maya Mala, next considers the object of Hara in making the Universe undergo the changes.

The Object of the Changes in the Universe is to free the Intelligent Souls from their Bondage, the Anava Mala

We have said that Hara works out the changes in the Universe and does so for some benefit. For whom is the benefit intended? For Himself or for others? It cannot be the former. There must therefore be some others for whom the benefit is intended. These others also must be intelligent souls, as intelligent beings alone can enjoy the benefit. These are called souls. Proofs of their existence will be dealt with in a subsequent Sutra. It may however be mentioned that the changes in the Universe are worked out for their benefit. This benefit can be nothing new as nothing can come out of nothing. It must therefore be ever existing. Only there is obstruction to the souls enjoying the benefit. There must be a cause for the obstruction, and this cause is what is known as Anava Mala. This Mala is called Anava as it obstructs the all-pervading nature of a soul and reduces it to an atom. Souls have this obstruction wherever they may be. Hence this Anava is an all pervading entity. Although single in itself, it obstructs all the souls, as a single sheet of darkness obstructs many a person's eyes. Darkness, according to Hindu Scientists, is not mere absence of light. It is a substance, as it

performs the active function of obstructing one's vision. So is Anava. It is an entity and obstructs one's intelligence. The intensity of the obstruction is however different in respect of different souls, the souls differing themselves in their respective intelligence. Souls whose intelligence is obstructed are called souls under bondage. We shall next consider how the souls are liberated from the bondage.

We have said that one single sheet of darkness obstructs the eyes of very many. This the darkness is able to do, even though these many are at considerable distance from one another. Each one of these many is able to get over the darkness to a certain extent, with the help of some light. Similarly the souls under bondage are able to get over the obstruction ignorance with the help of the various products of Maya viz., bodily frames, organs, places for enjoyment and so on. These products constitute the physical Universe. It is thus clear that the reproduction of the Universe is for liberating the souls from their bondage. The destruction of the Universe has also the same end in view. We know that one who toils continuously without rest gets exhausted in course of time, and becomes unable to complete the work undertaken by him. We know also that with some rest he is able to complete the work in course of time. The same is the case with the souls that labour under the bondage. Unless the souls are given rest from time to time, they will not be able to obtain the desired freedom. Hence

the destruction has the same end in view as the reproduction. The intermittent function of preservation also must have the same end in view. Hence it follows that the object of the changes in the Universe is the liberation of the souls from the bondage of Anava Mala. The Sutra expresses the truth by the very same clause commented upon in the previous lesson, viz., " அவை—ஒடுங்கி மலத்துளதாம் ". Only the word " மலம் " is here taken to mean Anava Mala. The clause as a whole is taken to mean, that the destruction and reproduction of the Universe is on account of the Anava Mala. The existence of Anava Mala is inferred from the conclusion arrived at in a previous lesson of this Sutra, viz., that there is reproduction even after destruction, which in its turn is inferred as stated already from the order in which the words denoting the destruction and reproduction respectively are placed in the Sutra. The Sutra has thus considered a second set of details of changes in the Universe, viz., the mode and cause of the changes, and also the object of the same; and it next proceeds to consider the position occupied by *Hara*, who causes the changes in the Universe, which forms the subject of the changes among the beings, for whose benefit the changes are caused.

Hara is the Lord of the Spiritual and the Physical Universe

We have said that the Universe is of two kinds, the Physical and the Spiritual. We have also said that *Hara* subjects the physical Universe to the three different changes of destruction, reproduction and preservation. This physical Universe is thus entirely dependent on *Hara*. It depends on *Him* for its very existence. *Hara* must therefore be its *Lord*. We shall next see what Hara's position is in the spiritiual Universe. This Universe is shown to consist of all the intelligent beings, the souls, both liberated and unliberated. We have shown in a previous lesson that these unliberated souls have their intelligence dimmed and brightened, as it were, alternately by the destruction and reproduction of the physical Universe. We have also shown that, in fact, these beings also undergo a sort of destruction and reproduction. The Universe of unliberated beings is therefore dependent upon Hara for the display of its activity. That the liberated beings also depend on Hara will be shown later on. We have again shown in the previous lesson that these beings are liberated by Hara from their bondage, the Anava Mala. In this way also, the Universe is dependent on Hara. It is thus seen that either Universe is dependent on Hara. The one is dependent for its existence, and the other for its activity and for its liberation from bondage. Hara

"அவையே தானே யாய்இரு வினையிற்
போக்கு வரவு புரிய, ஆணையின்
நீக்கம் இன்றி நிற்கும் அன்றே"

This Supreme Lord, in order to enable each unliberated soul to undergo deaths and births again and again according to its Karma, and as aided by His Arul Sakthi, helps it to assume such a non-dual relationship as that of being one with Him, that of being different from Him, and that of being co-existent with Him. He also stands in inseparable (SAMAVAYA) union with the said Arul-Sakthi for the self-same purpose.

Unliberated Souls undergo Deaths and Births

We have said that there are intelligent beings other than the Lord, and that such intelligent beings are known as souls. We have said also that souls are found united to physical frames, and that they display themselves through them. These physical frames are known as SARIRAS. It is not meant that a soul must have a Sarira united to it at all times. What is meant is that souls display themselves through the Sariras to which they are united There may be souls not making any display whatever of their activity and consequently not united to any Sariras. With these latter we are not concerned at present. We shall consider them later on. We shall at present consider only the souls that are united to some physical Sarira or other. These souls are the souls that are known as *Unliberated souls.* Why they are so known will also be dealt with later on. The Sarira to which such a soul is united, whatever it may be, is a material product. It must have been produced at some time in the past and is being preserved at present. It is not meant to exist for ever. It will be destroyed sooner or later. The Sarira is thus seen to be subjected to the three operations of production, preservation and destruction. Will there be a reproduction of the Sarira and a repetition of the other operations also? We know that the Physical Universe

in general is subject to these operations, and that too repeatedly So must also be the physical frames to which the souls are united. But what is the effect of such operations on these Sariras? Does destruction reduce the Sarira to nothing, and does reproduction bring the Sarira out of nothing? We know that the destruction of the Physical Universe merely changes its form into that of its invisible cause, and that the reproduction changes the latter into that of its visible effect. The same is the case also with the destruction and reproduction of a physical Sarira to which the soul is united. When it undergoes destruction, its form only is changed. It was visible before destruction, and it becomes invisible afterwards. Its form was that of an effect before destruction; and it changes into that of its cause afterwards. Although the form of the Sarira changes, the soul remains united to it, all the same, both in its visible and invisible conditions. The Sarira in its visible condition is called Sthula Sarira (Physical body) and in its invisible condition it is called Sukshuma Sarira (Subtle body). The destruction or death of Sthula Sarira is merely its change into a Sukshuma Sarira; and its reproduction means the change of the Sukshuma Sarira. *Such being the changes in the Sarira united to soul,* we shall next consider whether the soul itself undergoes any changes along with the changes in the Sarira.

We said that a soul makes a display of its activity through the Sarira to which it is united. In fact without the Sarira the soul will have no means

of display. Sthula Sarira, being a visible one, will serve very well as a means for such a display. The same is not the case with the Sukshuma Sarira. It is subtle and invisible, and will afford no means for such display of the soul's activity. In other words a soul having only a Sukshuma Sarira united to it remains though active could not display the activities. It undergoes, as it were, a sort of death. When the Sukshuma Sarira, and the soul commences to display its activity through it, it may be said to undergo a sort of birth. This is the kind of birth and death which a soul undergoes. When undergoing this death, the soul's activity ceases in the Sthula Sarira. In other words, the soul leaves the Sthula Sarira. Hence the death of the soul is described as "போக்கு" in the Sutra Similarly when undergoing birth, the soul recommences its activity in another Sthula Sarira. In other words, the soul enters the new Sthula Sarira. Hence the birth of the soul is described as "வரவு" in the Sutra It is thus clear that unliberated souls undergo deaths and births. This conclusion is borne out by the expression "போக்கு வரவு புரிய". The subject of this phrase, viz., "உயிர்கள்", meaning souls, is understood. The phrase as a whole means, "To enable the souls to undergo deaths and births". The doctrine that unliberated souls undergo deaths and births is thus derived from the conclusions arrived at in the last Sutra, viz., that the Universe undergoes the changes of destruction and reproduction, and that souls

remain united to physical frames and display their activity through such frames Having thus seen that unliberated souls undergo deaths and births, we shall proceed to consider how long such souls undergo the deaths and births.

Unliberated Souls undergo Deaths and Births again and again

We have said that the soul's death is meant nothing more than its leaving the Sthula Sarira to which it was united, as soon as the operation of destruction commences thereon. We have also said that after such death the soul is not left without any Sarira whatever, but remains united to the Sukshuma Sarira, into which the Sthula Sarira has involved, and out of which it evolved before. We have also said that another Sthula Sarira is reproduced out of the Sukshuma Sarira sooner or later, and that the soul enters the newly formed Sthula Sarira and that it is this entry that is known as the soul's birth, or strictly speaking its rebirth. What we propose to consider next is whether the soul's death and rebirth take place only once, or a number of times; and if the latter, how often.

We have said that the object of the changes in this Physical Universe is to liberate the whole lot of souls from their bondage of Anava Mala. The changes of death and birth being changes merely in a particular portion of the Physical Universe, viz., a Sarira, such changes must be for the benefit of the particular soul. Such changes will therefore be necessary until the particular soul attains its liberation from the bondage. The time of liberation may depend on other circumstances

also. Such circumstances will be dealt with in the next lesson. Whatever may be the cicumstances, every soul must secure its liberation some time or other. Till then the soul will go on undergoing death and birth, and will cease to undergo the operations as soon as it is liberated from the bondage. It is thus clear that unliberated souls alone undergo the operations of death and birth, and so undergo again and again until the liberation is secured by the soul As is the case with the truth expressed in the previous lesson, this truth is only an inference from one of the conclusions in the previous Sutra, viz., that the Universe undergoes changes again and again. It is for expressing this truth that the Sutra places the word "*போக்கு*" meaning 'death' before the word "*வரவு*" meaning "birth". This arrangement of the words shows that there is birth even after death Having thus seen that unliberated souls undergo deaths and births repeatedly, we shall next consider what circumstances determined the nature of the deaths and births which unliberated souls undergo.

Unliberated Souls undergo Deaths and Births according to their Karma

We have said that when a soul undergoes death, the Sthula Sarira occupied by it involves into a Sukshuma Sarira, and that when it undergoes birth another Sthula Sarira evolves out of the Sukshuma Sarira. This latter Sthula Sarira is not identical with the former one. Although the Sukshuma Sarira is one and the same, the Sthula Sarira evolving out of it varies in various births. Further a Sthula Sarira occupied by one soul is quite different from that occupied by another. One soul occupies a human body; another occupies that of a beast. Even granting that souls occupy human bodies only, there is a lot of difference between one such body and another, difference existing from its very birth. Some are born as sages—wise men, and some as fools and dunces. Some are born blind and dumb, and some are born with the blessing of physical perfection. Some die before they are born; some live only a few minutes after birth; and others live to a ripe old age. The Author of all these bodies is no other than that of the other products of this Physical Universe. The difference cannot therefore be merely accidental. Nor can it be that the Supreme Lord is so partial to the souls as to place them under such different conditions. Such difference is not even human justice, and can therefore

never be divine justice. Various attempts are made to reconcile this difference. It is urged that the differences are merely imaginary. This is quite incorrect. The life of a happy prince is quite different from that of a beggar in rags. It is again urged that the differences in this world can be made good in the next It will not be possible to make good a limited difference by an unlimited one. The explanation put forth as a last resort is that the difference is a divine mystery and cannot be questioned with our limited intelligence. We are rational beings; we can discern right from wrong. Although it is true that our intelligence is limited, and that we cannot question the propriety of an act beyond the grasp of our intelligence, *we cannot at the same time overlook a plain absurdity* within the grasp of our limited intelligence, merely because it is attributed to God. The difference in the condition of each soul must therefore have an explanation. We shall next proceed to consider what the explanation is.

The difference in the conditions of souls can only be due to the actions of some intelligent beings. We have said that it cannot be due to the action of the Supreme Lord Himself, He being altogether impartial. It must therefore be due to the action of each soul itself. As the difference exists from the very birth of the souls, the actions forming the cause for the difference must have also had their existence prior to the births, or, in other words, must have been done by each soul during

its previous birth or births. That is known as its Karma. We shall next consider how this Karma brings about births and deaths for the soul.

We know that when we do an action we do it sometimes with like or dislike, and sometimes without any like or dislike. The actions done without like or dislike can only affect our external organs, and cannot in the least affect our internal organs. It is these internal organs that will be shown hereafter to form part of the Sukshuma Sarira into which the Sthula Sarira involves. It therefore follows that such actions can have nothing to do with the Sukshuma Sarira occupied by each soul, after the destruction of its Sthula Sarira, and consequently can have nothing to do also with the next Sthula Sarira. The case is however different with actions done by a soul with like or dislike. Likes or dislikes concern the internal organs also, such as mind; and actions done with like or dislike must therefore affect the Sukshuma Sarira occupied by a soul. Such actions will therefore be among the factors in determining the nature of the Sthula Sarira evolving out of the Sukshuma Sarira. In other words, the Karma of every soul will be a factor in determining its birth and death.

This Karma may be good or bad, just as one's action may be. Good Karma produces good results, and bad Karma, bad results. Every Karma therefore has its result, good or bad, and is therefore, as it were, a seed

for births and deaths, be they good or bad. This Karma as an action merely is no entity. But this Karma being coupled with a like or dislike, there must be some other cause exciting such like or dislike during the course of each soul's action. It is this cause that enables the seed of Karma to give rise to the sprouts of births and deaths. It is known as the original or Mula Karma. This Mula-Karma is one of the three Malas or Pasas referred to in the previous Sutra and is an entity like the other two. It has *not come into existence at any definite time like Karmic actions.* It exists from eternity. It exists not united to any particular soul, but everywhere. *It is all-pervading like other entities. It is* therefore different from the Karmas of every soul The latter are merely the soul's actions brought out by the former We thus see that unliberated souls undergo births and deaths according to their respective Karma. This truth is borne out in the Sutra by the expression "இருவினையிற் போக்கு வரவு புரிய" meaning 'undergoing deaths and births according to their two-fold Karma'. Having thus seen that it is Karma that regulates the births and deaths of every soul, we shall next consider if the Supreme Lord has anything to do with such births and deaths.

Unliberated Souls undergo Births and Deaths as aided by the Lord's Sakthi

We have said that it is the Karma of a soul that determines its births and deaths. Is it then that the Karma does so by virtue of its own power, or is a mere tool in the hands of some other agency? We have said that a soul's Karma affects the soul itself, before it causes the same to undergo births and deaths. Karma, being inert matter, cannot unite itself to the Soul, so as to affect the same. Some intelligent being is required to unite it so. A soul itself cannot serve as such agency, as although it has the power of knowing, that power is such that it can know, only when it is made to know by a Supreme intelligent agent. That a soul has power only to this extent will be explained later on. This power cannot therefore be brought into play without the aid of the Supreme Lord. It thus follows that the Supreme Lord alone can unite Karma to each soul so as to affect it. Without Him Karma will not affect any soul; nor can any soul undergo any births or deaths. Each soul's Karma is only a tool in the hands of the Lord to provide it with births and deaths, or other kinds of sufferings and enjoyments. This relationship of Karma to the Lord, may be compared to that of a King to his ministers. Whatever a minister does in the administra-

tion of a Kingdom is under the authority of the King. The work of each soul's Karma is such. It is entirely dependent upon the Lord's Power or Sakthi. This is how a soul is made to do Karmas; and we shall next consider how a soul is made to enjoy the fruits thereof.

We know that it is not one's labour that supplies him with the fruits thereof. What supplies him with the fruits of his labour is really the earth on which the labour is spent. The same is the case with a soul's Karma We have already said that a soul is incapable of doing anything without the Lord's aid. In other words, each and every action of the soul rests on the Lord's Sakthi for its support. It is this Sakthi of the Lord that supplies every soul within the fruits of its Karma The Karma is simply used by the Lord to determine the nature and quality of the births, deaths and other sufferings and enjoyments which a soul has to undergo. It cannot on this account be said that the Lord also is dependent on Karma. A master can in no sense be said to be dependent on his servant's work for the reason that he pays him wages according to the work. The same is the position of Karma in bringing about births etc. to the the souls. It is for expressing this truth that this Sutra, not stopping with saying "இருவினையிற் போக்குவரவு புரிய", adds "ஆணையின்" meaning as aided by the Lord's Sakthi. The expression 'ஆணையின்' occupies such a place in the Sutra that it is capable of two interpretations. The above is one of the interpretations, and the other will be dealt with later on. We have

thus explained one part of the Sutra, viz., "இரு வினை யிற் போக்குவரவு புரிய ஆணையின்". This part has dealt with four important doctrines; and they are:

(1) unliberated souls undergo births and deaths;

(2) they undergo the births and deaths repeatedly;

(3) they do so according to their Karma; and

(4) they do so as aided by God (God's Sakthi).

Each one of the doctrines except No. 3 is more or less a particularisation of some of the doctrines about the Universe dealt with in general in the previous Sutra, viz., that the Universe undergoes the changes of destruction and reproduction repeatedly, and that the Author of such changes is the Lord. The doctrine No. 3 is established by what is known as "பாரிசேடம்" i.e., proof by Exhaustion. Karma is found to be the cause for a soul's births and deaths, all other causes not sufficiently accounting for the same. This mode of proof being indirect, it is not stated in the Sutra expressly or impliedly. Having thus set out the four doctrines about the souls, the Sutra next proceeds to consider what is the aid that the Lord gives in enabling the souls to undergo the births and deaths as described hitherto.

The Lord assumes the relationship of being one with the Unliberated Souls to enable them to undergo Births and Deaths

We have said that the Lord and the soul are altogether different beings. Both of course possess intelligence. But the Lord having no change, His intelligence is pure and is the same at all times. There can be no obstruction to it at any time. It is always unlimited. But it is not so with the soul's intelligence. The souls are said to be of two classes, liberated and unliberated. We are not at present concerned with the liberated souls. We shall deal with them when occasion arises. We shall now confine ourselves to unliberated souls These are subjects to the obstruction of the Anava bondage from eternity. At a certain stage, the obstruction is complete; and this stage is said to be what is known as "Kevala". At the next stage, the obstruction is partial; and this stage is said to be "Sakala"; and this is the stage that we are passing through now, and this is the stage in which we undergo births and deaths. It is in this latter stage that unliberated souls are provided with physical frames and sense-organs attached thereto. It is these physical frames and sense-organs that have reduced the obstruction and made it partial; and it is these organs which enable the souls to do actions which, coupled with likes or dislikes, turn out to be Karmas, forming the seeds for births, deaths

and other sufferings and enjoyments. What we have therefore to consider now is the part played by the Lord in enabling the unliberated souls to be provided with the physical frames and sense organs, as said above, to do Karmas, and thereby subject themselves to births and deaths

We shall first consider how the souls enable the sense organs to perceive things Sense organs are inert matter and have no power of perception of their own. Eyes cannot see, nor ears hear; and so other organs also cannot perform their functions unless they are enabled to do so by the soul. How does the soul enable them? Even with the help of the soul eyes do not see simultaneously with ears hearing. In short, no two sense organs perceive simultaneously even though helped by the soul It is so, because the soul has to identify itself with a sense organ to enable it to perceive, and it cannot identify itself with more than one sense organ at one and the same time. What follows therefore is that a soul has to identify itself with every sense organ in order to enable it to act. The same is the relationship which the Lord has to assume to enable the souls to act. The intelligence of the souls is such as cannot act at all with-out the Lord's intelligence enabling it to act. In other words the relationship between the Lord's intelligence and that of the souls in general, and of the unliberated souls in particular, is the same as between the soul's intelligence and the power of perception of the sense organs. More plainly speaking, the

Lord has to identify himself with an unliberated soul in order to enable it to act and perform Karmas and thereby subject itself to births etc. The Lord has thus to assume the relationship of being one with the unliberated souls to enable them to undergo births and deaths. This truth is borne out by the expression "அனைவேபபாய்" in the Sutra, meaning *'as if He were one* with the souls' The subject of the phrase "அனைவேபபாய்" is understood; and it is the word "அந்தம்" in the previous Sutra; and the finite predicate of the subject is "நிற்கும்." The whole sentence reads as "(அந்தம்) அனைவேபபாய் நிற்கும்". We have thus seen that the Lord has to assume the relationship of being one with the souls to enable them to undergo births and deaths. We will next see if such a relationship alone is sufficient for the purpose.

The Lord assumes the relationship of being different from the Unliberated Souls, to enable them to undergo births and deaths.

We have said that the relationship of the Lord to the souls is similar to that of the souls to the sense organs. We shall next consider whether the souls assuming the relationship of being one with the sense organs is sufficient to enable the sense organs to act We know that one is not able to see in darkness, although the soul identifies itself with one's eye. The reason is that the eye requires the help of some light like that of the sun, in addition to the help of the soul. In other words, some help from without is necessary for the eye, in addition to the help from within, that is, that of the soul's being one with the eye. The soul has to be helped similarly. The Lord's help by assuming the relationship of oneness with the soul, is alone not sufficient to enable the soul to act. The help of one assuming the relationship of being different from the soul is also necessary. But where is the Being to render such a help? All souls requiring help themselves, the only being who can render this help also is the Lord Can He then assume the relationship of being different from the soul, at the same time as He assumes the relationship of being one with it? Yes, He is all-pervading at all times. He is so even when He assumes the relationship of being one with the souls. He is therefore the Being that assumes the relationship of being

different from the souls, to enable them to perform Karmas and thereby undergo births and deaths. This truth is borne out by the expression "தானேயாய்" meaning 'as if He were different'. The full sentence is "அந்தம்... தானேயாய. நிற்கும்" We thus see that the Lord assumes the double relationship of being one with, and different from, the souls, to enable them to undergo births and deaths. We shall next see if this double relationship is *sufficient for the purpose.*

The Lord assumes the relationship of being co-existent with the Unliberated Souls to enable them to undergo births and deaths.

Let us once more consider the relationship of the soul to the sense organs. One's eye may have one's soul's help of being one with it, and may also have the help of the sun's light. One will not however be able to see an object, if there is a screen between the object and his eye The reason is that the light emanating from the object is intercepted from coming into contact with the soul's intelligence at the eye-centre, the retina. It therefore follows that to enable one to see an object, what all help is required is the help of the soul being one with one's eye, the help of the Sun's light, and also the help of the object's light coming into contact with the soul's intelligence at the retina The soul has also to be helped similarly. The Lord's help by assuming the double relationship of being one with, and different from, the souls is not sufficient. The additional help of a contact arising from co-existence of the Lord and the soul is necessary to enable the soul to act and do Karmas and thereby undergo births etc. This truth is borne out by the expression "அவையே தானேயாய்" in the Sutra meaning "as if He were co-existent with the souls". The expression is used in a double sense.

One is derived by splitting up the expression into parts, and the other by taking it as a whole. The interpretation in this lesson is by the latter method. The expression contains both the words "அவை & தான்", the former denoting the souls, and the latter denoting the Lord The whole expression is taken to signify "Co-existence". We have thus seen that the Lord has to assume the three-fold relationship of being one with, different from, and co-existent with, the souls. We shall next see whether the assumption of such a three-fold relationship is possible between the one and the same two beings.

The Lord assumes a Non-dual (Advaitha) relationship with the Unliberated Souls to enable them to undergo births and deaths.

We know a whet-stone. It is made of powdered flint and shellac. In it the shellac and flint powder are mixed together. Neither of them has lost its property. The stone's property of sharpening a knife is conspicuous therein. So also is the shellac's property of cementing. Again, the stone is not seen in its characteristic form in it; but it is seen therein as if it were shellac itself. It is thus clear that in one and the same object are found three different characteristics. It is similarly possible for the Lord to assume the three different relationships of being one with, different from, and co-existent with the souls. It is this three-fold relationship combined that is known as non-dual or Advaitha relationship, and is assumed by the Lord to help the souls in undergoing births etc. This help by assuming Advaitha relationship the Lord does to the unliberated as well as the liberated souls. The latter are freed from the bondage of Anava. There is no obstruction whatever to their intelligence. They do not require therefore the help of any physical frames or sense organs to act. In fact they do not act with such frames or organs. In other words they perform no Karmas and consequently undergo no

births etc. But yet they require also the help of an Advaitha relationship of the Lord to help them. What His Advaitha relationship is, and what for it is required, will be dealt with later on. At any rate it is certain that the liberated souls do not require the Lord's Advaitha relationship for enjoying this Physical Universe. The unliberated souls do enjoy the Physical Universe, and do therefore require for the purpose the Advaitha relationship dealt with in this lesson. It is this relationship that is expressed in the Sutra by the words "அவையேதானேயாய்". This clause is divisible into three sub-clauses, "அவையேயாய், தானேயாய், அவையேதானேயாய்" meaning as if He were one with, different from, and co-existent with them (souls).

We have next to consider the meaning of the word "Advaitham". The word occurs in the Srutis in some passages, and there has arisen conflict in interpreting it. The word is of Sanskrit origin, and is made up of the negative prefix 'na' (ந) and the principal word 'Dvaitha' meaning two. The Tamil equivalent for it is "இரண்டன்மை", composed of the principal word "இரண்டு" meaning two, and the negative suffix "அன்மை". Both the terms mean "not two", or "two-less-ness." Only the negative is prefixed to the main word in the Sanskrit term, while it is suffixed in the Tamil term. The expression would mean from the context in which it is used that "the Lord and the soul are not

two". What does this mean? Does this mean that the Lord and the soul are absolutely identical with each other? One school of philosophers adopts this meaning and says that there are no such beings as souls apart from the Lord, and that the Lord alone exists, and that He appears as if He were souls also. And this school relies upon such passages in the Srutis as express the relationship, assumed by the Lord, of being one with the souls to enable them to undergo births and deaths, ignoring altogether the other passages in the Srutis which express the other two kinds of relationship assumed by the Lord. This school is so far confident of the correctness of the interpretation as to say that this school is the only Advaitha school. This school is really blind to the absurdity of its position that in case the Lord alone exists, He exists for no one's benefit and that the term 'Heaven' is a misnomer. This position is, as it were, akin to Atheism. The latter need not care for 'Heaven' as it denies the existence of God; and the former also need not care for "Heaven" as it denies the existence of beings (souls) for enjoying it. In fact the latter admits a sort of 'Heaven,' which is the perfection of earthly happiness, and wants the earthly conduct to be regulated accordingly. The position of the former is worse than that of the latter as it does not require regulation of conduct anywhere. This school of philosophers is known as Monists (ஏகான்ம வாதிகள்). Whether this

Monism is complete as averred by Ekanmavadham, or qualified as averred by Visishtadhvaitham, it is Monism, and its absurdity is all the same. We thus see the absurdity of the interpretation of the term "Advaitham" by this school. We shall next turn to see what the other interpretations are.

There is a school of philosophers who assert that the Lord and the soul are diametrically opposite of each other. They compare the two to darkness and light, and say that one cannot exist where the other does According to this school, souls not only do not exist in the world of God, but such world is also not reachable by the souls, at any rate, by the unliberated souls. It is this school that is known as the Dvaitha school. This school relies upon such passages in the Srutis as express the relationship assumed by the Lord, of being different from the souls to enable them to undergo births and deaths. This Dvaitha school ignores the passages in the Srutis which express the other two kinds of relationship assumed by the Lord. This position is also absurd, as it contradicts the very fundamental doctrine about God viz. that God is everywhere. It is this Dvaitham that is negatived by the term "Advaitha". The expression in the Srutis that "the Lord and the soul are not two" means that they are not two in the sense that one cannot exist where the other does. In fact the Lord and the soul co-exist, and exist as inseparable from each other. It is this relationship of co-existence, without mutual exclusion, between the Lord and

the soul, that is expressed by the term "Advaitha". This interpretation does not ignore any passages in the Srutis which express any of the three relationships assumed by the Lord, as dealt with in the previous lessons. This does not contradict the fundamental doctrine of the omnipresence of God; nor does it contain the absurdity of making the Heaven a misnomer, and the Lord a being of no benefit to any one. This is the interpretation put on the term by the "Siddhantha" school of philosophers.

This school is thus neither Monism or Ekanma-vadham, nor Dualism or Dvaitham, but it is Non-dualism or Non-dvaitham or Advaitham. We thus see that the Lord assumes the Advaitha relationship with souls for helping them in undergoing births etc. We shall next see whether this relationship alone will do for the purpose.

The Lord assumes also the relationship of Inseparable Union with His Shakthi in order to enable the Unliberated Souls to undergo births and deaths.

We have said that the Lord assumes a three-fold relationship with the souls to enable them to undergo births etc. One of such relationships is His being one with the souls. Can it be that the Lord who is all-intelligence at all times descends to the level of a soul having limited intelligence? Is it not then that the unchangeable Lord makes a change in Himself? It is true that the Lord's change is for the benefit of the souls. It is a change all the same. The point then for consideration is whether the Lord that changes is the same Lord that is unchangeable, or whether the Lord is Himself composed of two Beings, one unchangeable, and the other assuming changes for the benefit of the souls. The former cannot be the case, as it is a contradiction that an unchangeable Being assumes changes nor the latter, as the Lord, who has to be one with every soul, cannot be two in Himself. The conclusion then is inevitable that the Lord is neither one simple Being, nor two separate Beings. He may be said to be two Beings in inseparable union, one of whom is the pure unchanging intelligence known as Sivam, and the other an Intelligence assuming changes in Himself, out of Arul or Grace. This latter is known as Sakthi. It is termed "ஆணை" in the Sutra. The unchangeable Siva

is always in inseparable Union with His changeable Sakthi. Had it not been for this union, the Advaitha relationship of the Lord with the souls, and consequently the souls' undergoing births and deaths will not be possible. Hence it follows that the Lord assumes the relationship of inseparable Union with his Sakthi to enable the souls to undergo births etc. It is this truth that is expressed in the Sutra by the principal clause "ஆணையின் நீக்கமின்றி நிற்கும் அன்றே" meaning "The Lord stands in inseparable union with His Sakthi." The subject "Lord" is understood as already said. The subordinate clause is also "இருவினையிற் போக்குவரவு புரிய". The two clauses read together mean "The Lord stands in inseparable Union with his Sakthi to enable the souls to undergo births and deaths. Thus closes the second Sutra. The doctrines considered in the Sutra are :

(1) The unliberated souls undergo births and deaths, according to their Karma and as aided by the Lord's Sakthi.

(2) The Lord assumes Advaitha relationship with such souls, to enable them to do so.

(3) The Lord assumes also the relationship of inseparable Union with His Sakthi for the self-same purpose.

The first is considered in the first four lessons, and is only a particularisation of the doctrines regarding the Physical Universe in general. The second is considered

in the next four lessons, and is an inference from the above four lessons and also from the nature of the souls. Anava bondage is also dealt with in the first Sutra. The third is considered in the last lesson, and is also an *inference from* the unchanging nature of the Lord, dealt with in the same first Sutra. Thus all the doctrines considered in the Sutra are inference from those considered in the previous Sutra. Having thus dealt with the nature of "God" and also the nature of souls subject to the Anava bondage, this treatise of Sivagnanabotham next proceeds to consider what a soul itself is, apart from its bondage, and whether it has any existence.

"உளது, இலது என்றலின், எனதுடல் என்றலின்
ஐம்புலன் ஒடுக்கம் அறிதலின், கண்படில்
உண்டிவினை இன்மையின், உணர்த்த உணர்தலின்
மாயா இயந்திர தனுவினுள், ஆன்மா."

The soul exists, since it rejects everything else as not being itself. It exists within a Sarira, which is as it were a machine formed out of Maya. It is different from the Sarira, since it claims the same to be its own. It is different from the external senses, as it understands all the five sensations. It is different from the Sukshuma Sarira, since it is conscious of what happens during dream. It is different from the vital air (Prana Vayu) since there is neither consciousness nor movements during sleep. It is also different from the Lord, since its understanding is in proportion to its enlightenment from outside.

Soul exists, since it rejects everything else as not being itself.

This consideration of the existence of Souls might have preceded any consideration as to their nature. But we have considered their nature to a certain extent in connection with the consideration of the existence of Lord Hara and of the three malas - Anava, Maya and Karma. Of these, the Lord is pure intelligence and the three malas are pure inert matter. It will be shown below that a soul partakes of the nature of both. The proper place for its consideration is therefore at this stage.

We know that in this Universe there are certain objects which exhibit symptoms of intelligence or activity. These objects we call Sariras. What is this intelligence or activity due to? Is it not owing to the presence of some intelligent or active being in the Sarira? Examine all parts of any Sarira exhibiting intelligence or activity, your own or that of any other. Examine any Sarira that *exhibits the most or the least* intelligence or activity. Examine with your naked eyes or with the aid of the most powerful of microscopes. Apply all your intellectual or yogic vision. You cannot pitch upon any part of the Sarira as the one which you may take to be the intelligent or active being. Are we then to conclude that there is no intelligent or active being in the Sarira or anywhere?

True it is that we are not able to pitch upon the being that forms the source of intelligence or activity manifested in a Sarira. But we feel that there is something in us that says to us, "This is not the soul, that is not the soul". There is something which, though not able to point out definitely that such is the soul, is still able to deny everything else as not being the soul. That something can be no other that an intelligent entity. That something can be no other than the intelligent soul. This intelligent soul is the Sarira of all intelligence and activity in all the Sariras manifesting them. In other words an intelligent soul is present wherever any intelligence or activity is manifested. It is present both where the intelligence or activity is most manifested and is least manifested. It is present in men and animals. It is present in all living beings, beasts, birds, trees, stones and so on. Souls thus exist, and exist innumerably.

The above truth is borne out in the Sutra by the expression "ஆன்மா உளது இலது என்றலின்". The Sutra commences with the predicate "உளது" meaning "exists", and the subject of its "ஆன்மா" meaning "Soul" at the end of the Sutra. The two words "ஆன்மா" and "உளது" form the main clause in the Sutra. The other clauses in the Sutra are subordinate clauses, each one furnishing a reason or *hetu*. The first of such clauses "இலது என்றலின்" meaning "since it denies everything else as not being itself. The Tamil word for "everything else", viz., "மற்றொன்றை" is understood in the

clause. The existence of souls being thus established, we shall next consider whether the soul can be one or another of certain organs in the Sarira manifesting more or less intelligence or activity.

The Soul exists within a Sarira, which is as it were a machine formed out of Maya

We have said that there are symptoms of intelligence or activity in certain objects which we call physical frames or sariras, and that such sariras are of different sorts. We have said also that the manifestation of such intelligence or activity is due to the presence of a soul. Where is the soul present? Within the Sarira or outside it? Does the soul pervade everywhere or only within the Sarira? Does it pervade all through the Sarira at all times, or through a particular part of it at a particular time? These we shall proceed to consider.

We know that a Sarira, human or any other, is not in the same condition throughout. Sometime or other it ceases to manifest any symptom of intelligence or activity. This condition of the Sarira is said to be one of death The condition till then is said to be a living one. This living condition also varies from time to time. There is full consciousness when the Sarira is all-awake. The consciousness is somewhat less during dream, and still less during sleep. If the soul is present everywhere, how then does the Sarira undergo such changes in its condition? Further, if every soul is present everywhere, how then, when one is completely awake, another undergoes dream, sleep or death. It, therefore, follows that as long as a soul manifests its in-

telligence or activity in some particular Sarira, it cannot be that such a soul is omnipresent. It must be confined to the particular Sarira.

Taking the soul to be confined to a particular Sarira, does it pervade all through it at all times? Consciousness is not present in all the external senses at one and the same time. We are not able to see a thing simultaneously when hearing another This cannot be the case, if really the soul pervades all through the Sarira at all times It follows therefore that the soul can pervade through *only one of the five senses* at a time. The same must be the case as regards its presence in the *other organs* of the Sarira. It is *clear* that the soul pervades within the Sarira through only one of its organs at a *time*. If then the soul is *present only in one of the* organs at a time, is it wanting in pervasiveness altogether? *No. When the soul is present in any one organ*, it is present through the whole of it. At one time it happens *that* we are *able to see with only one of our eyes*, and not with the other, even when both the eyes are in *equally good condition. Similarly at one time there is* feeling in only one part of the skin, and not in another, *even when both parts are equally healthy It therefore* follows that a soul that is present in any one organ pervades *through the whole of it* The *soul is* pervasive at this extent, when united to a Sarira. The Sarira is able *to serve the soul only so far in removing the* Anava bondage that causes obstruction to its all-pervasiveness. The *obstruction was complete before the soul was united to*

the Sarira; and the soul then was not pervasive to any extent. After the complete removal of the obstruction, the soul does not require the help of any Sarira, and it becomes all-pervading Is then an intelligent entity like soul capable of growth? It is only pure intelligence that is not capable of growth The soul is not pure intelligence until liberation Till then it is intelligence blended with the inert Anava In short it is Chit-Achit. It becomes pure Chit only after liberation, and thereafter does not undergo any growth There is thus no incoherence in the soul's growth, and no incoherence also in the soul's confinement within the Sarira till liberation. This truth is borne out in the Sutra by the expression "தனுவினுள் ஆன்மா உண்டு" meaning that the soul is present within the Sarira

The presence of the soul is the cause of the display of all intelligence and activity in the Sarira. Without it there is no activity whatever therein The Sarira is as it were a mere machine, and there can be no activity therein without a mechanic to run it. The Sarira is mere inert matter like its material cause, the Maya. Hence it is described in the Sutra as "மாயா இயந்திரதனு" meaning the Sarira which is as it were a machine formed out of Maya. The Sarira is thus described in the Sutra to show that no part of it can be the source of any intelligence or activity therein, and that such source must be a Being completely different from every part of it.

The Soul is different from the Sarira since it claims the same to be its own

We have said that a soul is present within the Sarira, and is different from every part of it. We have said so, since there is display of intelligence or activity in the Sarira, and no part of it forms the source of such intelligence or activity Is this perfectly correct? Do not our legs, hands, mouth or any other organ of action move? These are known as Kanmendryas The expression means '*organs of action*'; and they are the mouth, hands, feet, excretory and general organs, (not the visible mouth etc, but the organisms of mouth etc.) and the genital organs Further, when I say I have grown stout, what I refer to is my Sarira. The Sarira is thus taken for the soul by usage also Why then must there be a soul different from the Sarira or the organs? Usage is not the same in all cases. Although we do say 'I have grown stout', we never say 'I am hand, or I am feet, or so on'. On the other hand, we do say 'my hand, my feet, my Sarira and so on and thereby take the hand etc. to be different from the soul. It will not do therefore to rely only on usage. We have to consider also whether the activity in the Sarira as a whole or in any one of its organs of action is the property of the Sarira or the organs.

In the condition of death, the Sarira is intact as in its living condition So also are all its organs of action.

However there is no activity whatever in the Sarira or its organs. What is the reason? One may say, 'stoppage of blood-circulation' Yes What is the reason for the circulation to stop? One may say again, 'stoppage of respiration'. Yes. What is the reason for this stoppage? There must be some ultimate reason. This ultimate reason is that something was present in the Sarira in its living condition keeping up the activity in the Sarira and the organs of action through the respiratory and circulatory organs That something is absent in the condition of death, and hence is the absence of activity in the Sarira or the organs of action. This something is different from the Sarira and organs of action, and is called "THE SOUL" The soul is thus seen to be different from the Sarira or the organs of action. It claims the Sarira and the organs to be its own: and that is the reason why we call the Sarira and the organs as my Sarira, my hands and so on. This truth is borne out by the expression "எனது உடல் என்றலின், ஆன்மா (வேறு) உளது" meaning the soul 'exists and is different from Sarira since it claims the same to be its own.'

The Soul is different from the five external senses, as it understands all the five sensations

We have said that the activity in the organs of *action is due to something else and not the organs themselves*, and that therefore the soul is different from these organs The case is different from another set of organs known as the organs of external senses. These organs *of external senses* are known as *Gnanendryas*, and they are the skin, the tongue, the eye, the nose and the ear, not the visible skin etc., but the organic perception of the skin etc These organs display not *merely physical activity*,. but there is *display of intelligence* or understanding in each one of them. Hence they are known as Gnanendryas or senses. Our eyes see, our ears hear, and so functions every other external organ of sense. Why not sense *itself* be the soul? *If* this sense itself be the soul, there arises the further question whether the five senses constitute together one single soul or five different souls. These cannot constitute one and the same soul. *If they* can, such a *soul*, being composed of all the five senses, must have the same understanding through each one of them This is not our experience. We only see with our eyes, and not hear with them Our *understanding is different* through the *different* senses. It therefore follows that the five senses cannot constitute

one soul. We shall next consider if there can be five different souls. True it is that we have a distinct understanding through each one of the sensory organs. But what is the sort of understanding had through each one? Vision through the eye, hearing through the ear, and so on. Through none of the senses do we have the understanding, 'I see', 'I hear', and so on. Such an understanding is possible in the eye etc., if really it were a soul. We do experience such understanding in our everyday life, but not in the eye etc.; we experience such understanding in something else. In this something else, all the five different sorts of understanding, vision etc. unite, and also the understanding 'I see' etc. In brief, all the five sensations unite therein. It is this truth that is borne out in the Sutra by the expression "ஐம்புலன் அறிதலின்....ஆன்மா (வேறு)....உளது" meaning, the soul exists and is different from the five external senses, since it understands all the five sensations.

We not only undergo all sorts of experience, but are conscious also of these experiences after we wake up. Such consciousness is of course partial. There is no doubt however that we have the consciousness of the dream experiences Is it the same thing, that underwent the experiences during dream, that is conscious of it during the subsequent waking condition? If so, can that something be the Sukshuma Sarira itself? If it be the Sukshuma Sarira itself, what is the cause of the defect in the consciousness? The same Sukshuma Sarira, being present in both the conditions, having the same surroundings in the two conditions, the defect in consciousness is unaccountable. It must therefore be that the soul is something other than the Sukshuma Sarira. Only a few of the organisms have been united to it during dream, while some others also in the waking condition; hence is the defect in consciousness. It is thus clear that the soul is different from the Sukshuma Sarira. This truth is borne out in the Sutra by the expression "ஒடுக்கம் அறிதலின், ஆனமா,....(வேறு) உளது" meaning 'The soul exists and is different from the Sukshuma Sarira since it is defectively conscious of what happened during dream.' The Tamil equivalent of 'defectively,' viz., 'மயங்கி' is understood after the word 'ஒடுக்கம்,' and is inferred from the nature of the consciousness of dream experiences.

The Soul is different from the Vital air (Prána Vayu), since there is neither consciousness nor movements during sleep

We have considered the activity of the Sukshuma Sarira during dream and concluded that the soul is different from it. We shall now consider the condition of sleep and see if anything present then can be the soul We know that during sleep what is active is what is known as Vital Air or Prana Vayu and that alone We breathe during sleep, and then this Prana Vayu gets in and gets out. It is this respiration of the vital air that keeps up the blood circulation and every other activity in Sarira during all its conditions. Why cannot then the Prana Vayu be the soul?

This Prana Vayu is not only active in all conditions of a Sarira, but is also equally active. If so, our activities and experiences also must be equal during all such conditions. This is really not the case. During sleep, our external organs are not active, and there are no movements in our Sarira. There are also no experiences of pleasure or pain during sleep. Hence it cannot be that this Prana Vayu is the soul. But it may be said that during sleep this Prana Vayu makes all other organs, external and internal, inactive, and thereby nullifies all experiences of pleasure and pain, while in the waking condition

it does not do so; and that it does not follow therefore that it is not the soul. This can be the case only if the controlling activity of the Prana Vayu is more during sleep than in the waking condition. Its activity being manifested only in the form of respiration, there is no reason to think that its activity is more during sleep. Its activity must therefore be the same during all conditions of the Sarira. It therefore follows that it cannot be the soul, and that the soul is different from it. This truth is borne out by the expression "கண்படில் உண்டிவினை இன்மையின்" meaning "The soul exists and is different from Prana Vayu, since during sleep there is neither consciousness nor movements in the Sarira."

Soul is different from the Lord since its consciousness is in proportion to its enlightenment from outside

We have said that the soul exists within the Sarira, Sthula or Sukshuma, but is not either of Sariras or external or internal organs attached thereto. We have said also that a soul is however something present within the Sarira during all its conditions. We have further said in the previous Sutra that the Lord is present everywhere within and without any Sarira. Why not this Lord himself be the soul?

True it is that we have said in a previous lesson that the soul under consideration cannot be present outside a Sarira during its unliberated condition. It must therefore follow that the Lord who is present even outside every Sarira cannot be the soul under consideration. But in this Sutra we consider every part of it independently of another. This is why the organs of action, the senses, the Sukshuma Sarira and Prana Vayu have all been considered independently and shown as different from the soul, although each one of these is equally a product of the inert matter Maya as is the case with the Sthula Sarira. Similarly we have to consider whether the soul is different from the Lord or not. Such an independent consideration is necessary for refuting the doctrines in respect of the soul, as propounded by the various schools of thought. This we shall do next.

Neither the Lord nor the soul is inert matter. Both are intelligent beings. But there is difference between the two. We have said that the intelligence of unliberated souls is such as becomes bright when united to physical frames, and dim when disunited from them. We have said also that the Lord has to help the souls in exercising their powers of intelligence, by assuming an Adwaitha relationship with them. The Lord requires no such help, and His intelligence is always the same This we have explained in the first Sutra, and this is why He is called the Lord of the physical and the spiritual Universe. This Lord has thus to enlighten the soul in its understanding, not only directly by assuming Adwaitha relationship but also indirectly by providing it with a physical frame etc The powers of understanding of such a soul must therefore necessarily be in proportion to such enlightenment The difference between the Lord and the soul being thus far and wide, it cannot be that the Lord Himself is the soul. It is this truth that is borne out by the expression "உணர்த்த உணர்தலின்,...ஆன்மா (வேறு) உளது" meaning "the soul exists and is different from the Lord as its understanding is in proportion to the enlightenment from outside "

The Sutra has thus concluded that the souls not *only exist* but are *different from the* Sthula and Sukshuma Sariras and all the external organs attached *thereto*, and that they are also *different from the*

Prana Vayu present in the Sariras during all these conditions and also from the Lord who is everywhere present. We have not however considered whether the soul can be any one of the internal senses, although we have considered what such senses are, in connection with Sukshuma Sarira. This consideration is reserved for the next section of this treatise which commences the consideration of the nature of the different eternal entities, viz., Lord, Pasa (Bondage) and Souls. It is so done, as a consideration of the internal senses is very essential for a consideration of the nature of the souls, which is the subject of the next Sutra. Thus ends that section of this treatise on Sivagnanabotham which deals with the existence of the three entities referred to above and known as "பிரமாண இயல்" meaning "Section relating to existence". The next section commences what is known as "இலக்கண இயல்" meaning the section relating to the nature of the three entities.

"அந்தக்கரணம் அவற்றின் ஒன்றுஅன்று, அவை
சந்தித்தது ஆன்மா, சகசமலத்து உணராது,
அமைச்சு அரசுஏய்ப்ப நின்று, அஞ்சுஅவத்தைத்தே"

The soul is different from the internal senses also, although it is united to them as to the other senses and organs, being devoid of any understanding on account of its eternal conjunction with Anava Mala. These senses and organs serve the soul as ministers serve their king, and subject the soul to five different states of consciousness.

The Soul is different from the internal senses

We have already shown how the soul is different from the external senses. These help the soul in the perception of external subjects. We not only perceive external objects, but also reflect over them. This reflection is done by a different set of senses known as intellectual senses. These are the internal senses or Andhakaranas referred to in the previous Sutra and are distinguishable from the external senses or Purakarana dealt with in the same Sutra. These internal senses as already explained are four in number, and they are manas (the sense of understanding), Buddhi (the sense of judgment), Siddham (the sense of intellectual reflection), and Ahangaram (the sense of individuality). These form a sort of intermediate agents between the soul and the external senses. When once any object is perceived by the external senses, the Manas entertains doubt about it; the Siddham considers the pros and cons of it; the Buddhi concludes what it is definitely; and Ahangaram individualises the consideration and conclusion, that is, gives rise to the consciousness 'I consider' etc. These senses are active as shown above not only in the waking condition but also during dream. Although there is no fresh consciousness during dream, there is however some consciousness then, a consciousness of the ideas already formed during the waking condition. The question for

consideration is therefore whether the soul can be any one of the internal senses; and we shall consider it next.

We have said that the external senses cannot be one single soul, for the reason that consciousness is different in the different senses. Similarly the internal senses also cannot comprise one soul, for the reason that each one of them has a different consciousness. We have also said that the external senses cannot form each a soul, although there is a distinct consciousness in each of them, and that the reason therefore is that in none of them there is the consciousness, 'I see', 'I hear', etc. Similarly in none of the internal senses also, is present the consciousness, 'I doubt', 'I consider', and so on. Such consciousness is present in something different from the internal senses also. It therefore follows that the soul is different from the internal senses also. This truth is borne out by the expression "அந்தக் கரணம் அவற்றின் ஒன்று அன்று" meaning "The soul is different from the internal senses". This is of course a bare statement, unaccompanied by any reason as in the previous Sutra. This is so, because the reason in the present case is a mere repetition of the one referred to in one of the lessons of the previous Sutra. Having thus dealt with the existence of the soul, we shall next consider its nature.

The Soul is destitute of any understanding on account of its eternal conjunction with Anava Mala

We have said tha the soul is an intelligent being and that it however requires help for its understanding. We will now consider why such a help is required. The soul's intelligence is somewhat comparable with the vision of one's eye. The eye loses its power of vision when it gets diseased. The eye that is able to see objects at a long distance, and those very minute, becomes, on account of the disease, unable to see even very big objects and those near at hand. The same is the case with the soul. It is all-pervading and minute and is therefore capable of commanding broad and detailed understanding of all objects and beings. But it does not command such an understanding always. We have already said that there is obstruction to such an understanding and that the cause of the obstruction is Anava Mala. The soul had no understanding abilities when the obstruction was complete, and its understanding is only in proportion to the reduction of the obstruction. We have also said that this Anava Mala is an all pervading entity. It must therefore co-exist with the soul, whose intelligence it obstructs. In other words it exists conjoined to the soul affected by it. It cannot be that this conjunction has had its commencement. There cannot be any

The Soul is united to the internal senses etc., in order to enable them to exercise its power of understanding

We know that when one's eye gets diseased he becomes unable to see. Is he to have his eyes closed till he gets cured of the disease? Many a time he has to use his eye for finding a remedy. Some time the remedy lies in training the eye in vision. How is such an eye to be made to see? We know that a glass is used for the purpose. The glass may not enable the eye to see quite as well as an eye altogether cured of the disease. There is no doubt however that the glass will enable the eye to see to a certain extent. The same is the condition of a soul's intelligence obstructed by Anava. Such a soul requires the help of various senses and organs till the removal of the Anava. Even with this help, the soul's power of understanding may not be so much as that of a soul altogether freed from Anava. However the help enables the soul to understand to a certain extent. It is thus clear that the soul whose all-pervading intelligence has been obstructed on account of the Anava, has gained at least a limited understanding with the help of the senses and organs to which it has been united. The truth is borne out by the expression "[illegible]" meaning "The soul being destitute of any understanding on account of its eternal

The various senses and organs serve the soul as Ministers etc., serve their King

We have said that the various external senses and organs serve the soul We shall now consider whether the various senses and organs are necessary, and if necessary, how they serve the soul. We know that one who has lost his power of sight is not able to see, although he has his internal senses all right. Similarly one who has lost his ear is not able to hear. The same is the result of the loss of other external senses, even though the internal senses are all right. It is thus clear that a soul provided with the internal senses alone, and not with the external senses also, will not be conscious of anything external. Again, even though one has one's internal and external senses all right, one may not be able to perceive anything beyond a certain distance unless one's organs of action also are alright. Thus we see that a soul requires the help of various external senses and organs for its consciousness of the outside world. The same is the case with a soul provided only with the external senses and not with the internal senses. For instance, consider the case of one who is all absorbed in his consciousness of an idea which has already got in. Such a one will not be able to see anything or perceive anything outside. His external senses are all right, but his internal senses are engaged

otherwise; and so far as the external objects are concerned they may be regarded as not being present for him. We thus see that both the sets of senses are necessary to enable the soul to exercise the powers of understanding We shall next consider their respective functions

The external senses do not serve the soul direct. They serve the soul through the internal senses For instance, we do not become conscious of an object as soon as it comes across our eye. The vision of the object reaches the sense of Manas, and then arises a doubt as to whether the object is this or that. The sense of Siddam next comes into play and considers the pros and cons of the object. Next comes into play the sense of Buddhi, and this ascertains definitely what the object is; and Ahangaram next individualises the object, and gives rise to the consciousness that it is he that has considered and ascertained the object. We thus see that the intermediation of the internal senses is necessary to enable the soul to become conscious of the vision obtained by the eye. Similar intermediation of the internal senses is necessary to enable the soul to become conscious of the perception obtained through every other external sense. It is thus clear that the internal senses are in more intimate relationship with the soul than the external senses. Hence it is that the soul is compared to a king, the internal senses to his ministers, and the external senses to his subjects Any communication, which a king's subjects desire

concerned only with such of them as form the cause for the different states of the special consciousness, viz., the consciousness with reference to some particular object or objects. We shall next consider what they are

A set of six Thathuvams known as Vidhya Thathuvams gives rise only to a general consciousness. *Another set of five, known as Siva Thathuvams is of* divine powers developed in a material organism; and they act as directors and promptors of the soul towards such general consciousness. These eleven deserve therefore no consideration at present. Even among the remaining twenty five Thathuvams, the five grosser elements like Earth etc., and the five Dhanmathras or rudimentary elements like sound etc, have nothing to do with the different states of special consciousness. The former comes into play when developed as Thathuvigams, and the latter merely help the former at the time. There remain thus only fifteen Thathuvams which form the cause of the different states *of consciousness, viz., the five organs of action*, the five external senses, and the four internal senses and the sense of Purusha or life. All the others have been dealt with except the last one. This Purusha is a combination of the Vidhya Thathuvams mentioned above, and its activity consists in the decrease or increase of any of the said Thathuvams in the combination. Its activity continues as long as there is life, even after the lower Thathuvams cease to act. As regards the Thathuvigams

only twenty of them form the cause, as shown below, for the different states of the consciousness; and they are the five *Sabdhadhis* or sensations for perception by the external senses, the five *Vasanadhis* or animal spirits causing the activity in the voluntary nerves of the external organs, and also the ten *Pranadhis* or vital airs causing the activity in the various involuntary nerves. We shall next proceed to consider how these thirty five Thathuvams form the cause for the different states of consciousness.

Our consciousness is full in our waking condition, at any rate, more than in any other condition of life. This consciousness reduces itself to nothing in the condition of death. We know that during the intervening condition of life, it is not the same throughout, but undergoes a lot of changes We shall consider the main changes among them. During our waking condition all our organs of action are active. So must also be the five vasanadhis causing activity in such organs. All the five external senses are active. So must also be the five sabdhathis, the objects for perception by such senses All the ten vital airs (the whole involuntary nervous system) are active. All the four internal senses are active, and the sense of Purusha also must be active as said already. We thus see that in this condition the number of senses etc., active is thirty five, and the consciousness in this condition is the result of the activity of all these thirty five. This condition is known as Jakara. We are not always in this Jakara condition. We fall asleep from

time to time, and dream also during some intervals. There is difference between this dream condition and that of ordinary sleep We have more consciousness during the former than during the latter. True it is that during dream our organs of action do not move and our external senses also display no activity whatever. But the remaining twenty five senses etc., *continue to be active, and this is the reason why we feel even during dream as if our organs of* action and external senses are *active.* Even this feeling requires the activity of the remaining twenty five senses etc. This condition is known as Swappana. The case is different during ordinary sleep. In this condition there is no feeling as if our organs of action and external senses are active. The only organs and sense in which activity is experienced are respiratory organs and the internal sense of Siddham. We breathe in and out during this condition also; and sometimes our meditations prior to sleep produce results as we wake up. *We may therefore infer that the Prana Vayu (one of the* Vital airs), Siddham, and Purusha are *active during* this condition of ordinary sleep. This condition is known as Susupthi. There remain two more conditions of life, and they are Thuryam and Thuriyathitham. *During the* former there is only breathing, and even Siddham ceases to be active. During the latter, even breathing stops, and Purusha alone is active. We say there is life even in this Thuriyatitham, as we know instances in which there is revival of breathing even after its cessation once. We thus see that the soul undergoes *five different* states

Sutra itself along with that of the soul; and the nature of Karma Mala has been dealt with in the second Sutra in connection with the births and deaths of the soul. There remains thus the 'Thadastha' nature of Maya alone; and we shall proceed to consider it.

" விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு
அளந்தறிந் தறியா, ஆங்கவை போலத்
தாம்தம் உணர்வின் தமியருள்,
காந்தம் கண்ட பசாசத் தவையே "

These senses and organs possess a limited consciousness, and that too only when actuated by a soul. Even then they are not conscious of the soul actuating them. The same is the case with the soul's consciousness actuated by the Lord's grace. The Lord is yet unchanging, as is a magnet causing changes in iron.

The senses and organs possess a limited consciousness, and that too only when actuated by a soul

We have said that the senses and organs are mere inert matter and are not capable of having any consciousness. We have said also that they understand things and enable the soul to understand the same. We shall consider now how this is possible. We know that our senses and organs do their function only during life, and cease doing so as soon as death comes upon us. The same senses and organs continue in our body as before our death. Why then they cease to do any function after death is what we have to consider. We have said that during life a soul is present within the Sarira and is different from the senses and organs attached to it. We have said also that this soul, besides being not merely present in the Sarira, identifies itself with the same and the senses and organs attached thereto. This identification lasts only during life. It is this identification that actuates the Sarira and the senses and organs. Without this identification, the Sarira, the senses and organs are all dead matter. This identification converts the dead senses and organs into living ones and actuate them to understand things. In other words, the senses and organs owe their consciousness to the soul. We shall next consider what the sort of understanding thus obtained by them is.

We have said that the relationship of a soul to the internal senses is similar to that of a king to his ministers. The same may be said to be its relationship to the other senses and organs. A minister derives his authority from the king. His authority is limited by that of the king. He can exercise the authority only within certain limits. So do the senses and organs derive from the soul their power of understanding Their power of understanding is limited by that of the soul. They can exercise the power only within limits. We said that the soul's power of understanding is itself limited on account of its conjunction with Anava Mala. It is so even when provided with senses and organs The power derived by the senses and organs from such a soul must therefore necessarily limited. It is this truth that is borne out by the expression "விளம்பிய உள்ளத்து மெய்வாய் கண் மூக்கு அளந்து அறிந்து" meaning "The senses and organs possess a limited understanding and that too only when actuated by a soul". The adjunct "உள்ளத்து" to the various senses enumerated in the Sutra is intended to show that the senses can understand only when actuated by the soul; and the participle "அளந்து" referring to another participle "அறிந்து" is intended to show that the understanding obtained by the senses is only limited.

The senses and organs cannot understand the soul even when actuated by it

We have said that the senses and organs possess only a limited understanding even when actuated by a soul. We shall next consider whether such senses and organs can understand the soul. The soul in *itself is pure intelligence. It has no form* and no limit. No limited sense can therefore understand it. The analogy of the king and ministers will explain this truth also. A king confers on his minister some authority, and prescribes a limit for it. The minister is able to help the king within the limits. Beyond these limits he is not able to exercise any authority or render any help to the king. His authority is not co-ordinate with the king's, but subordinate to his. The understanding by the senses and organs is similar. They got the power of understanding from the soul, and can exercise the power only within certain limits. They can assist the soul only within the limits. Their power is not therefore co-ordinate with the soul's, but subordinate to the soul's. They cannot therefore understand the limitless soul. It is this truth that is borne out by the expression. "*விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு....அறிபா*". Hence the word "*உள்ளத்தை*" meaning 'the soul' is understood. The expression means 'The senses and organs actuated by soul, cannot understand the soul.' The

nature of the senses and organs dealt within this and the previous lesson are not supported by any reasons in the Sutra, as they are more or less direct inferences from our day to day experience.



The soul possesses a limited understanding, and that too only when actuated by the Lord's Grace

These senses and organs are inert matter. They have themselves no power of understanding. They require therefore the assistance of an Intelligent Being. Does the intelligent soul also require any assistance for its understanding? True it is that the soul is an intelligent being. But what is the nature of its intelligence? The eye has the power to see; but it can see only when the sun's light or any other light gets mingled with it. In the absence of such mingling, it cannot see at all The soul's intelligence is similar. It cannot understand unaided. It can understand only when some other intelligent being gets mingled with it and makes it understand. Intelligence is required even for so being made to understand. A stone cannot be made to understand by any means, because it has no sort of intelligence whatever. The case is different with the soul. It has the intelligence which can understand when made to understand. The Being that can make it understand should be one of higher intelligence than that of the soul, and that higher intelligence is the Lord's.

We have said that the Lord is in Advaitha union with the unliberated souls for making them understand. We have said also that the same Lord is in inseparable

union with His Grace or Arul Sikthi for the same purpose. The souls understand only when actuated by this Grace. But even then their understanding is not unlimited. There is always a difference between the intelligence of the Lord and that of the soul The unliberated souls can have only limited intelligence Seeing that they understand only through the limited senses, and that such limited senses have been shown to possess only limited understanding, the intelligence of the liberated souls is different, and may be as that of the Lord It must however be subject to that of the Lord Whatever this may be, there can be no doubt as to the limited nature of the intelligence of the unliberated souls It is limited even when actuated by the Lord, and remains so until complete liberation. This truth is borne out by the expression " ஆங்கவை போலத் தாமுந்தம் உணர்வின் தமியருள் " meaning "The same is the case with the soul's understanding actuated by the Lord's Grace" The word 'தாம்' denotes the soul, and the expression " தம் உணர்வின் தமி " the Lord The latter expression literally means "He who makes the soul understand". The expression " தம் உணர்வின் தமி அருள் " as a whole, means the Lord's Grace. The Tamil equivalent for "when actuated by" is understood, and has to be inferred from the context. The expression "ஆங்கவைபோல" stands for " அளந்தறிந்து " in the above line of the Sutra commented on already.

The Lord is however unchanging

We have said that souls understand only when actuated by the Lord Is this understanding the same at all times and with all souls? We know also that there is difference between the understanding of one soul and that of another. We know also that, even in the case of one and the same soul, there is difference between its understanding at one time and that at another time. Is it possible for the Lord, who brings about this change in understanding, to do so, without Himself undergoing any change? We know what movements a piece of iron undergoes when placed before a magnet. The magnet does not move at all. It undergoes no change whatever, and the changes in the iron piece are different according to the different positions it occupies. The same is the case with the Lord in whose presence, the souls undergo change. The Lord being omni-present, all souls are in his presence, and all of them undergo change; and the change of a soul is different according to the different circumstances in which it is placed. But the Lord does not undergo any change. The magnet's power acts differently on different pieces of iron or on one and the same piece of iron according to the different positions in which it is placed. Even so the Lord's Grace acts differently on different souls, or on one and the same soul according to the different circumstances in which it is placed. This truth is borne out by the expression "காந்தம் கண்ட பசாசத் தவையே". The last

word "அவை" denotes souls. The word "காந்தம்" means magnet, and the word "பாசம்" means iron. The expression as a whole means "The souls are like iron placed before a magnet". The expression implies that the Lord is unchanging. This is a repetition, more or less of the doctrine of the Lord as set forth in the first Sutra. So no reason is stated in the Sutra.

We have thus seen that in this Sutra is discussed the nature of the two kinds of Mala, the Anava and Maya. Anava is said to have the power of limiting the intelligence of the soul; and Maya is said to have the power of enabling the soul to exercise its latent intelligence, although to a limited extent. Anava is not directly referred to in the Sutra, but its nature is brought out therein. Maya is not referred to in its original form; but its products, viz., the senses and organs are referred to as exercising the power mentioned above. The one other Mala, viz., the Karma, is not referred to in this Sutra, as its nature has been exhaustively dealt with in the second Sutra. Thus the two Sutras of this Section have dealt with the nature of the soul and Mala. There remains the nature of the Lord to be dealt with. This last portion of this Sutra itself has been dealt with it to a certain extent. It is said in this Sutra that the Lord actuates the souls to understand, without Himself undergoing any change. But the main nature of God is reserved for the next Sutra. We shall now proceed to consider it.

"உணர்உரு அசத்தெனின், உணராது இன்மையின்
இருதிறன் அல்லது சிவசத்தாம் என
இரண்டு வகையின் இசைக்குமன் உலகே"

Whatever is comprehensible for limited understanding undergoes change. Whatever is incomprehensible for any understanding is non-existent The Lord is neither. And hence the wise speak of Him as Siva-Sat.

Whatever is comprehensible for limited understanding undergoes change

We have said that physical objects are of two kinds, definite and indefinite Definite objects are limited by space They undergo change. They appear at one time and disappear at another time. It is different with indefinite objects. These are not limited by any space whatever. These do not undergo any change. There is no appearance or disappearance for them. They exist in the same condition at all times. They are *therefore known* as Sat. Sat *does* not mean what merely exists. It means what exists always in the same *condition without undergoing any change.* On the other hand, what undergoes change is known as Asat. Having thus seen the distinction of Sat and Asat among material objects, we *shall* next consider whether such distinction exists in the case of spiritual objects or beings.

The spiritual objects or beings in themselves have no form. They cannot occupy any space. There cannot therefore be any such distinction as definite or indefinite *among them. There is however a distinction between* the understanding of some and that of others. Some of them understand at one time, and do not understand at another time. Some understand under one condition, and do not under another. Some understand when united

to the senses and organs, and do not when disunited from them. The understanding of some is dark at one time and bright at another time. This understanding being thus limited by space or time is definite or limited understanding. The case is different with unlimited understanding. Such understanding is the same at all times and under all conditions. There is no darkening or brightening for this understanding. This understanding being thus not limited by space or time, can comprehend objects occupying unlimited space. It can comprehend all-pervading objects and beings. Limited understanding on the other hand cannot comprehend such all-pervading objects or beings. It can comprehend only definite objects or objects that are Asat. It therefore follows that whatever is comprehensible for limited understanding is Asat. It is this truth that is borne out by the expression "உணர்உரு அசத்து எனின்." The prose order of the expression is "உணர்உரு எனின் அசத்து". The expression means what is comprehensible for the limited understanding is Asat. The limited nature of the understanding is borne out by the word "உரு" meaning "form".

Whatever is incomprehensible for any understanding is non-existent

We have said that what is comprehensible for limited understanding is Asat, and that what is comprehensible for unlimited understanding is Sat. We shall next consider whether there is any object or being not comprehensible for either kind of understanding. We know that all objects and beings are either definite or indefinite, or in other words either limited or unlimited. Of these, limited objects and beings must be comprehensible for either kind of understanding. Limited understanding can comprehend only one of them at a time; and unlimited understanding can comprehend all of them and other objects and beings also at one and the same time. Unlimited objects and beings are comprehensible only for unlimited understanding It is thus clear that there can be no object or being *not comprehensible for either* kind of understanding. Even if there is, it is of no use. It has no real existence. Its existence is merely verbal It is this truth that is borne out by the expression "உணராதின்மையின்" in the Sutra. The prose order of the expression is "உணராதெனின் இன்மை." The expression means "what is incomprehensible for *any understanding is non-existent*" The Tamil expression for "any understanding" is understood in the Sutra.

The lord is incomprehensible for limited understanding

We have said that whatever is comprehensible for limited understanding undergoes change. We have said also that the Lord undergoes no change whatever. The Lord cannot therefore be comprehensible for limited understanding. We have next to consider, what understanding souls have - limited or unlimited, -and whether the Lord is comprehensible for such understanding. We have pointed out that the souls were destitute of any understanding on account of their eternal conjunction with Anava, and that they were provided with senses and organs to enable them to understand. We have also pointed out that the souls were not able to obtain full understanding with the help of these senses etc., but were however able to liberate themselves from the Anava with their help. Hence the souls are two classes, the liberated and unliberated. Of these, the unliberated souls alone are under consideration at present. These souls understand with the help of the senses etc., which are themselves limited. These cannot therefore have unlimited understanding. The understanding obtained by these souls with the help of the senses etc., must be a limited one, and is known as Pasa-gnanam. It is so known, the senses and organs being mere products of the particular Pasa viz.,

Maya. The Lord is not comprehensible for this Pasa-gnanam of the souls. We shall next consider whether these unliberated souls can obtain any other gnana, and whether for that gnana the Lord is comprehensible.

· We know that some of us, unliberated as we are, although provided with senses etc., do not under a certain condition understand any external objects, do not see things that come across our eyes or perceive things that come across any other sense. In this condition there is a thorough concentration of mind, and this condition is said to be Yogic. Those in this Yogic condition have subjected their external senses to their internal senses of the mind. Their understanding cannot therfore be due to the external senses and organs. However there is some understanding even in this condition. What we have to consider is what this understanding is and what is due to. Although one in this condition does not see with the eyes or perceive with any other external sense, one feels experiences in one's mind of some variety of understanding, such as the understanding of vision that of hearing, and so on. In other words his understanding is, as it were, one with the senses. Although he is not assisted in his understanding by the senses, while in the Yogic State he is assisted by prior experiences of perception by the senses or in other words, by something akin to the senses. The point then for consideration is how it is possible to understand with the help of the senses something akin to what is not possible to understand with the help of

sible. This truth is borne out by the expression in the Sutra, "இருதிறன் அல்லது" meaning 'The Lord is neither'. The word denoting 'the Lord' is understood. The expression as a whole means "the Lord is neither *comprehensible for limited understanding, nor incomprehensible* for any understanding". What is dealt with in this lesson is the doctrine that the Lord is not comprehensible for limited understanding. This doctrine is known as "மனவாக்கதீதம்" meaning 'beyond the comprehension of Manas and Vak',. The 'Manas' denotes the Pasu-gnana, and the 'Vak' denotes the Pasa-gnana. The doctrine is an inference from the first lesson of the Sutra..

The Lord is not incomprehensible for any understanding

We have said that whatever is incomprehensible for unlimited understanding is non-existent. We have said also that the Lord exists at all times. Hence it follows that the Lord is comprehensible for unlimited understanding. The points for consideration then are: who possesses this unlimited understanding, and who understands with it Although the Lord possesses a unlimited understanding, it cannot be that He understands Himself. This understanding is useless. What understands and what is understood, must be different. The only beings besides the Lord, capable of understanding, are the souls. As regards the understanding of these souls, we have already said that it is limited, until liberation, both when helped by senses and organs and when not so helped. The Lord that enables these unliberated souls to understand does not do so in His unlimited form. We have said in a previous Sutra that the Lord identifies Himself with every soul, as if He were one with it. This means that He assumes a limited form for the purpose. Hence, the understanding of these souls is limited until liberation. But, is there a time for any soul when there will be no necessity for the Lord to assume a limited form to enable the soul to understand? There will be no such necessity

only when the soul also becomes all-pervading. This will be only after the complete liberation of the soul from the Anava bondage, since this bondage is the sole cause of obstruction to the all-pervasiveness of the soul. After this liberation the Lord that enables the soul to understand and the soul that is enabled by Him to understand stand all-pervading. At this stage, the soul's understanding is unlimited, and it can understand the Lord also. This understanding is not Pasa-gnana, as the help of the senses etc., it is not required at this stage. It is Pathi-gnana, as the soul has become liberated. The soul does not arrogate to itself at this stage the power of understanding. Why? Because the soul is not aware of itself at this stage, but is aware of the Lord and the Lord alone. This Lord is known as Pathi whenever He is beneficial to the souls. Hence the understanding obtained at this stage is known as Pathi-gnana We thus see that the Lord is comprehensible for this Pathi-gnana. It is this truth also that is borne out by the expression "இருதிறன் அல்லது" in the Sutra, commented on in the previous lesson. The doctrine dealt with in this lesson is that "the Lord is not incomprehensible for any understanding" This doctrine is known as "சோசரம்" meaning "The Lord is knowable". This doctrine is an inference from the second lesson of this Sutra.

The Lord is Siva-Sat

We have said that the Lord is not comprehensible for limited understanding. If He is, He would become subject to the changes of destruction and reproduction like an inert matter. The Lord is not inert to any extent. He is pure Chit. We have said that the Lord is not also incomprehensible for any understanding. If He is, He will be a non-entity. The Lord is a Being that exists at all times. He undergoes no change. He is not Asat to any extent. He is pure Sat. We have shown above that He is pure Chit also. Hence it follows that the Lord is Chit-Sat. The Lord is different from souls which though Chit are not Sat The Lord alone is Chit-Sat. The terms Chit and Siva mean intelligence. The wise beings that have truly understood the Lord therefore speak of Him as Siva-Sat. This truth is an inference from the two lessons and is borne out by the expression in the Sutra "சிவசத்தாம் என இரண்டு வகையின் இசைக்குமன் உலகே". The wise give Him the double appellation of Siva-Sat". They speak of Him as Siva, as He is incomprehensible for limited understanding, viz., that of the unliberated soul. They speak of Him as Sat, as He is comprehensible for unlimited understanding, viz., that of the liberated souls. This Lord will hereafter be spoken of in this treatise as Siva.

Thus ends the section relating to the nature of the three entities, the Soul, the two Malas-Anava and Maya and also the Lord. These three are respectively known as Pasu, Pasa and Pathi. The usual order is Pathi, *Pasu and Pasa. The nature of each one of* these as dealt with in this section, is as shown already, its Thadastha nature i. e. the nature as manifested in some other. So far as the soul is concerned, we have already said that its nature dealt with in this section is as manifested in the physical body, the product of Maya. Similarly the nature of Anava and Maya as dealt with in this section is as manifested in the soul, that is to say their power of limiting the soul's understanding which is otherwise unlimited. Similarly again the the nature of the Lord also, dealt with in this section, is as manifested in the soul that is to say, his comprehensible nature as manifested in unliberated souls. Having thus dealt with the Thadastha nature of the soul, this Sivagnanabotham next considers the other nature explained above, viz.. the Sorupa nature of the same three entities. The entity, *the Sorupa nature of which is at first considered, is* the Lord. This is commented upon also at the end of this sixth Sutra. What is considered here is the incomprehensible nature of the Lord. This is taken as Sorupa, as it is manifested in the Lord's unlimited *understanding and not in that of the soul. However* the Sorupa nature of the Lord is mainly considered in a latter section of this treatise. This latter part

is therefore known as "Sorupa Iyal". This part considers the Sorupa nature of the entities in two different ways, and hence is subdivided into two different sections. The first of the sections deals with the nature by considering the various bodily and mental practices which one has to do for obtaining complete liberation from the three Malas, and also obtaining a perfectly unlimited understanding, the Pathi-gnana dealt with in this Sutra. The next and the last section of this treatise deal with such nature by considering the benefits of practices, viz., the liberation from the Malas and the attainment of Pathi-gnana. The former is known as "சாதன இயல்" meaning the "Section relating to practices"; and the latter is known as 'பயன் இயல்' meaning "the section relating to the results". Of the two sections, the former, viz., the section relating to the practices is taken up first. This section begins by considering which of the three entities is fit to perform the practices to be considered later on.

"யாவையும் சூனியம் சத்தெதிர் ஆகலின்
சத்தே அறியாது, அசத்திலது அறியாது
இருதிறன் அறிவுளது இரண்டலா ஆன்மா".

Siva, the Sat. cannot enjoy anything, everything being non-apparent in His presence; nor can the Asat Universe enjoy anything being non-intelligent. But the soul being neither can enjoy both.

Siva, the Sat cannot enjoy anything, everything being non-apparent in His presence

We have said that the Lord is Siva-Sat. He is Siva being pure intelligence. He is Sat, being altogether unchanging. His intelligence is thus the same at all times. This intelligence cannot be conscious of one thing alone at a time. It must be conscious of all things at all times and of all of them together. It cannot therefore have a distinct consciousness of anything in particular whether of things, limited or unlimited, physical or spiritual. Nothing can impress such intelligence, with distinct consciousness of its own. In other words, everything should become non-apparent in the presence of such intelligence. Not merely the Asat Universe, but also the Siva-Sat, become non-apparent in such presence. It is this truth that is borne out by the expression "யாவையும் சூனியம் சத்து எதிர்" meaning "Everything is non-apparent in His presence." The word 'Soonyam' in the Sutra does not mean utter extinction, but mere non-apparentness. We shall next consider if this non-apparentness of everything in the presence of Sat, has not anything to do with its enjoyment.

One can enjoy a thing only when he is distinctly conscious of it. In other words, distinct consciousness of a thing is a condition precedent to an enjoyment o

the same. *We have said above that Siva cannot have a* distinct consciousness of anything. He cannot therefore enjoy either the Asat Universe or Himself the spiritual Sat. It may be asked however whether it is not derogatory to the Almighty Siva to be unable to enjoy the Sat or the Asat. No It has been shown that the Lord Siva is all-pervading. He must therefore have an all-pervading consciousness of the whole universe. It is derogatory to attribute only a limited consciousness to such a Lord. It may be said that although Siva may not be able to enjoy the Universe, that is limited, there is no incoherence in His being able to enjoy Himself, Himself being unlimited, and the consciousness required being unlimited. But limited consciousness is not the only condition precedent to enjoyment, but *also distinct consciousness or consciousness of a single* thing alone is essential; and this latter also is inconsistent with Siva's all-pervading nature. Hence it must be that the Sat-Siva cannot enjoy anything. This truth and the reason therefore are expressed in the Sutra by the clause "யாவையும் சூனியம் சத்தெதிர் ஆகலின் சத்தே அறியாது" meaning "Siva the Sat cannot enjoy anything, everything being non-apparent in His presence".

The Asat Universe cannot enjoy anything, being non-intelligent

We have said that the Siva-Sat cannot enjoy Himself or the Asat Universe. We shall next consider whether the Asat Universe can enjoy itself or the Sat Siva. We said in the previous lesson that a distinct and limited consciousness of a thing is a condition precedent to an enjoyment of the thing. Can a non-intelligent thing have any consciousness whatever? We have repeatedly shown that the Asat Universe has no intelligence at all. It can therefore have no consciousness whatever It may be said however that we have pointed out in the previous Sutra that senses etc., which form the products of the Asat Universe, have limited consciousness under certain circumstances. The consciousness referred to therein is not that of the senses themselves, but of the soul exhibited in the senses. It is this consciousness of the soul that is spoken of in the previous Sutra as Pasa-gnana. The term does not mean the gnana of the senses, but that of the soul as exhibited in them. It must be that the Asat Universe can have no consciousness under any circumstances. It follows therefore that the Asat cannot enjoy anything, itself or the Siva-Sat. This truth is borne out in the Sutra by the clause "அசத்திலது அறியாது" meaning 'Asat having no intelligence cannot enjoy anything'. The clause contains the reason and the conclusion.

We know that the soul can enjoy the Universe and the products thereof. This we know in our actual experience and requires no proof. What we have to consider is whether the soul can enjoy the Sat Siva. The Sat Siva to be of any benefit must be capable of enjoyment by somebody. We have said in the previous Sutra that a thing not enjoyable by anybody is non-existent. We have said also that, if the Lord really exists he must be comprehensible. It must therefore be that the Sat Siva also must be enjoyable by somebody. The only question is whether it is enjoyable by the soul. Besides the Sat Siva, the only being that has consciousness is the soul. It must thus follow that the soul can enjoy the Sat and the Asat. We gather from the previous lessons that it will not be able to enjoy the Sat or Asat, if it is either of them The reason for its being able to enjoy the Sat or Asat is thus its being neither. This truth that the soul is able to enjoy the Sat or the Asat, and the reason therefore viz., that it is neither of them, are borne out in the Sutra by the clause " இருதிறன் அறிவுளது இரண்டலா ஆன்மா" meaning "The soul, which is neither, is able to enjoy both." The adjunct to the soul, viz., "which is neither" furnishes the reason for the soul being able to enjoy both.

We thus see that in this Sutra is concluded that the soul alone is fit to enjoy the happiness of the Pathi-gnana or the Sivagnana dealt with in the previous Sutra. This conclusion is arrived at by a process of reasoning known as 'Proof by exhaustion (பாரிசேட அளவை).' It

has been shown that, of the three entities, neither the Pathi nor Pasa is fit to enjoy the bliss, and that therefore the Pasu (the soul) alone is fit for the enjoyment. We shall next consider why such a soul in its present unliberated condition is not able to enjoy the bliss, and what all means or practices it has to adopt for attaining that stage in which it will be able to enjoy it.

" ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்
டன்னிய மின்மையின் அரன்கழல் செலுமே "

The soul, having been brought up amidst physical senses and organs, misunderstands its innate nature. The Supreme Siva, however, instructs such soul in its innate nature through a Guru, and does so on its attaining the required state of fitness. The soul's misunderstanding having thus been got rid of, it at once seeks to attain the bliss of Siva who stands in Adwaitha union with it.

The Soul, having been brought up amidst physical *senses and organs, misunderstands* its innate nature

We have said that the soul has got an innate nature which neither the Sat-Siva nor the Asat-Universe has got, and that nature is its capability of enjoying the other two. That the soul enjoys the Universe and is conscious of the enjoyment is our everyday experience. What we are at present concerned with is its enjoyment of Siva. We have shown that the soul in its unliberated condition relies for its consciousness upon its senses and organs and that such consciousness is limited. The soul in such condition cannot therefore be conscious of the unlimited Siva, and much less can it enjoy Him. Is the soul in such condition aware at least that it has got the capability of enjoying Siva, and can enjoy Him in one condition or another? Throughout this unliberated condition, the soul has been brought up in the company of senses and organs. It has experienced no other consciousness than that furnished by the senses and organs. The soul in such condition may be compared to a man who, though born of royal parents, has from his very birth moved in the company of hillmen and never strayed outside their company. He cannot be aware of his royal connections, or his right to enjoy his royal possessions. He would completely misunderstand his position and

status. The condition of an unliberated soul is similar. From the moment that such a soul has attained consciousness, it has been brought up in the company of the senses and organs. The soul cannot therefore be aware that it can understand and enjoy even without the help of the senses and organs. It will not also be aware that when it can so understand, its consciousness and enjoyment will not be limited by the senses and organs, but will on the other hand be altogether unlimited.

The above truth is borne out by the expression "ஐம்புலவேடரின் அயர்ந்தனை வளர்ந்தெனை". The prose order of the expression is "ஐம்புலவேடரின் வளர்ந்து அயர்ந்தனை எனை". The expression means "O Soul, thou hast therefore misunderstood thy innate nature" This has to be considered with the previous Sutra which sets out that the soul's innate nature is its capacity to enjoy the Lord Siva. That a soul misunderstands this nature is inferred from the nature of the soul, and that of the senses and organs, as dealt with in Sutras III, IV and V.

The Supreme Siva instructs such a soul in its innate nature

We have said that the soul, that has got the innate nature of understanding and enjoying the unlimited Siva, is not even aware, in its unliberated condition, that it has got that nature. As long as it is not aware of its possessing the nature, it will not be possible for it to experience any unlimited understanding. It will not be possible at all for such a soul actually to enjoy the Lord Siva. It thus becomes necessary that the soul must at first be made aware that it has got the nature. How to do it is what we shall consider now. We have said in the last lesson of the third Sutra that every soul's understanding depends on its enlightenment from outside. It has to receive its instruction from one outside source or another. There are only three such sources; and they are:—

(1) the Asat Universe,
(2) the Souls, unliberated and liberated,
and (3) the Sat-Siva.

We have pointed out in the previous Sutra that the Asat Universe is itself incapable of understanding. It cannot therefore by itself serve as a source of instruction for the soul. The unliberated souls cannot serve the purpose, as they themselves require to be instructed. The liberated souls must be aware that

they have the nature of knowing the unliberated souls. However they cannot themselves instruct the other souls in the nature, as their intelligence also cannot act independently of the Lord as pointed out in the third Sutra. The only source of instruction for the soul is therefore the Sat-Siva. This Siva alone can instruct a soul in its innate nature.

The above truth is borne out by the clause "ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தெனத் தம்முதல். ..உணர்த்த". The prose order is "ஐம்புலவேடரின் வளர்ந்து அயர்ந்தனை எனத் தம்முதல்....உணர்த்த". The clause means " The Lord instructs, " O soul, thou hast been brought up amidst the physical senses and organs, and hast therefore misunderstood thine innate nature". This is an inference from the nature of the soul, as dealt with in the last lesson of the third Sutra, viz., that it cannot act independently of the Lord.

The Supreme Siva instructs the Soul in its nature through a Guru

We have said that a soul has to be instructed in its nature only by the Supreme Siva. We shall next consider the mode of such instruction. We know that a *soul requires* Siva's *help not only for knowing* its innate nature, but also for acquiring all knowledge and consciousness. It requires such help whether in respect of limited or unlimited consciousness. The mere help by the senses is not in itself sufficient even for obtaining limited *consciousness*. The help of Lord Siva also is indispensable. The only question therefore for consideration is whether this general help of Siva, viz., the help that is required for all consciousness on the part of a soul is sufficient also for special consciousness of its innate nature, or whether any special help is necessary, and if necessary, what the special help is.

We have said above that a soul is helped for its general consciousness not merely by the senses, but also by the Lord The help by the senses is visible, whereas *the help by the Lord is invisible* The senses are visibly present and render the help; but Siva renders His help invisibly and impersonally. Is such invisible and impersonal help on the part of Siva sufficient also for the special consciousness? It cannot be for the soul that requires help even for its general *consciousness must*

initiated in the special consciousness and is *experiencing* it. Only such a Guru will be able to transcend his limited consciousness at the time of his initiating the disciple's soul. But even such a Guru need not always remain immersed in the special consciousness. It is enough if the Guru is able to adjust himself for the purpose whenever necessary.

We thus see that Siva imparts instruction to the soul as regards its own nature through a Guru. It is this truth that is expressed in the Sutra by the clause "*தம்முதல் குருவுமாய்...உணர்த்த*", that is, "The Lord instructing through a Guru". This truth is also an inference from the last lesson of Sutra III and the previous two lessons of this Sutra.

The Supreme Siva instructs the Soul in its innate nature, only on its attaining the required fitness

We have said that Lord Siva presents himself in a Guru and initiates the soul in the special consciousness. But can every soul be initiated like that, or is, a special fitness on the part of the soul required for the purpose.

Until initiation the soul's consciousness is purely physical and mental, being limited; and the initiation, as pointed out above, is into an unlimited spiritual consciousness. The soul to be initiated has therefore to divest itself of its physical consciousness before the initiation. In other words, the soul must be capable of so divesting itself whenever desired. This requires training, a training in the exercise of the physical and the mental organs. The training in purely physical organs is known as Charya, and that in physical and mental organs together is known as Krya; and that in purely mental organs is known as Yoga These three kinds of excercises. viz., Charya, Krya and Yoga, have to be successfully gone through before the soul becomes fit to divest itself of its physical and mental consciousness. It is these exercises that are known by the common name of Tapas; and it is this Tapas that befits one to receive the instruction. This truth is borne out in the Sutra by the expression "தவத்தினில் உணர்த்த". The Lord instructs after the soul attains the required fitness by Tapas. This truth is an inference from the previous lessons of this Sutra.

The Soul thus initiated gets rid of the misunderstanding

We have said that before initiation the soul is not aware that it has got the capability of understanding without the help of the senses. It is not aware that it *can understand the unlimited* Siva. *We have also said* that on the souls attaining the required fitness, the Lord instructs it that it has got such capability. We have next to consider what the effect of the instruction is. The Lord presents Himself to the soul in a visible form and instructs: "O Soul, thou thyself hast got the capability of understanding. Thou dost require the help of the senses and organs for thine understanding. Further, the senses and organs being themselves limited serve to limit thine understanding; and without them thine understanding will be wide and unlimited" This instruction is not merely verbal, but real. *The soul thus instructed* will realise for itself that it has the power Such a soul will no longer use the help of the senses and organs for its understanding; nay, it will try to overcome the intervention of the senses in exercising its powers of understanding More plainly, such a soul will see without eyes, hear without ears &c so on. Briefly, such a soul will sever its connection with the senses and organs. It is this truth that is borne out by the expression "ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தெனத்

தம்முதற் குருவுமாய் .... உணர்த்த, (உயிரதனை) விட்டு" in the Sutra. This truth is an inference from the previous Sutra where it is stated that the soul is given a real instruction as to the understanding caused by the physical senses &c.

The Soul, that thus gets rid of misunderstanding, seeks at once to attain the bliss of Siva, that stands in Adwaitha Union with it

We have said in the third Sutra that the Lord is assisting the soul in its understanding in two ways, by Himself assuming Adwaitha relationship with it, and also by providing it with senses and organs. We have said in the previous lessons that the Lord by His initiation has enabled the soul to understand without the help of the senses &c. The soul thus initiated will not any longer resort to the senses &c. for help in understanding. It cannot at the same time dispense with the help of the Adwaitha union, as it requires some help or other for its understanding. It therefore resorts for its help entirely to the Lord who stands in Adwaitha union with it. In other words the soul directs its understanding to the Lord. This truth is borne out by the expression "அன்னியம் இன்மையின் அரன்கழல் செலுமே" meaning that the soul directs its understanding to the feet of the Lord who is in Adwaitha union with it. The reason for the soul thus turning its understanding is given expressly in the Sutra; and that is the Adwaitha union with the Lord.

We thus see that this Sutra explains how the soul that was dependent on the physical senses &c. for its understanding gets to understand independently of

them. The Sutra points out that the soul was not aware of its innate nature, that the Lord by His initiation imparts to it a real knowledge of such nature and that the soul so initiated severs its connection with the senses and directs its understanding towards the Lord, whose Adwaitha Union with it is the only help that will thereafter be required for its understanding. The Sutra depends for these conclusions on the Sutras III, IV and V which deal with the nature of the soul and the help it receives from the Lord. We shall next see what the soul that is thus initiated by the Lord and enabled to understand without the help of the senses &c., does to realise the bliss of the Lord on whose Adwaitha union alone it becomes dependent for all its understanding.

The Soul, thus initiated in the use of the spiritual senses, seeks with the aid of such senses to know the Lord not knowable for the physical senses or the intellect

We have said in the previous Sutra that the soul initiated by the Lord Guru seeks at once to obtain the bliss of Siva We have also said in another previous Sutra that the Lord is unknowable for the physical senses or the intellect How then it is possible for the soul to enjoy Siva's bliss, even after initiation, requires consideration; and we shall proceed to consider it now.

We have said that the initiation imparted by the Lord given to the soul is to see, hear, and otherwise perceive things without the aid of the physical eyes, ears &c. In other words we have said that the initiation enables the soul to see without eyes, to hear without ears, and so on. To be more plain, the soul is enabled to use a different set of senses, viz., the spiritual senses. What is it then that the soul tries to perceive with the aid of these spiritual senses? It cannot be the same physical Universe that the soul has hitherto been perceiving with the aid of the physical senses. It cannot be also its own self. The knower and the object of knowledge must be different. Further the soul has no separate existence of its own. It exists either with the

that is *longing after* the Lord will *renounce* the physical senses with the swiftness of a mirage. So also will be the disappearance of this Universe from the view of such a soul. This truth is borne out in this Sutra by the expression "*உடராத்துணைத் தேர்த்தெனப் பாசம் ஒருவ*" meaning that "The Universe disappears with the swiftness of a mirage". It is an inference from the previous lesson that the initiated soul is longing after the Lord and from the truth enunciated in the previous Sutra that such a soul renounces the physical senses

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The sweet Lord presents Himself to such a Soul

We have said that this physical Universe disappears from the view of the initiated soul with the swiftness of a mirage. What is it then that presents itself to the view of such a soul?

We have said that the initiated soul is longing for the Lord and is seeking to find Him. The universe was so far an obstruction to the soul's knowing the Lord. We have said in the previous Sutra that the obstruction by the universe is disappearing with all swiftness. It is thus clear that there will come a time when there will be a complete disappearance of the physical Universe from the view of such a soul, and consequently there will be a complete absence of any obstruction to the soul's knowing the Lord. The Lord is also ever eager to make Himself known to the soul, and will not fail to present Himself to the soul longing for Him, at a time when there is no obstruction whatever to the soul's knowing the Lord and having a taste of His Bliss. The Lord actually presents Himself and affords all opportunities to the soul at this time to have a taste of His Bliss. It is this truth that is borne out in the Sutra by the expression "தண்ணிழலாம்பதி". The expression means "The Sweet Lord presents Himself." This truth is an inference from the previous lesson.

The Soul at this stage mentally recites the Panchatchara as prescribed

We have said that the sweet Lord presents Himself to the soul at the stage described in the above lesson, and allows the soul to have a fore-taste of His Sweet Bliss. Will the soul miss the opportunity? Will it not try to cling fast to this stage? The question is: *Will it be possible to cling fast so even at the very first* opportunity of the Lord's presenting Himself? It will be possible only if the physical Universe, that has disappeared from the view of the soul, never again appears and presents itself to the soul's view. Some device (Sadhana) *has therefore to be adopted for keeping off the* physical Universe from the view of the soul at this stage. We shall now consider what device will serve the purpose.

The device can only be a mental exercise, as it is *the mind and not any of the external organs that has to* be closed to the view of the Universe. Again the device must be such as to produce in the mind the thought of the Lord Siva and His grace towards the soul, and no other thought whatever. The only means by which such a thought can be produced is by the recital of a word, as other channels of thought (viz. the physical senses) are closed. Which word can serve the purpose *indicated* above *is* next *to* be considered.

It would be better to pitch upon a word, the efficacy of which in serving the purpose has been tried and found to serve the purpose, than to coin a new one. A five lettered formula has been tried from out of the memory of sages and saints and declared to serve the purpose. It is a word declared to be such in the ancient revelation of the Vedas and Sivagamas. It is of three different forms, and in every one of the forms it is pregnant with the thought of the Lord Siva and His grace towards the soul. In its subtlest form it is entirely rid of letters suggesting the malas that obstruct the soul's realisation of Siva's Bliss. It is known as Mukthi Panchatcharas. The soul at this stage should recite the Panchatchara in the manner found efficacious by the saints and sages from ancient times and, sanctioned as such by the revelations.

It is this truth that is borne out by the expression "விதிஎண்ணும் அஞ்செழுத்தே" meaning "The soul recites the Panchatchara mentally in the prescribed manner". This truth is an inference from the previous lessons of this Sutra and also the function of the mind as enumerated in Sutra V.

Thus ends the first section of the second part in which are considered the various bodily and mental practices to be adopted for befitting a soul for Siva's Bliss. This section closes with a beneficial attainment of the Bliss and the soul's longing for a permanent enjoyment thereof. The next section deals

with the method of obtaining permanent enjoyment even during life of which is known as the stage of Jeevanmuktha, and we shall proceed to consider the same.

The Soul that has enjoyed the presence of the Lord next identifies itself with the Lord in the same way that the Lord identifies Himself with the unliberated Soul

The soul has perceived the Lord and has enjoyed His presence. It would naturally like to enjoy the same all the more and to adopt the means for the purpose. What such means are we have to consider next. We shall proceed accordingly.

We have said in Sutra II how an unliberated soul enjoys this physical Universe. Left to itself it has no power of enjoyment. Its whole enjoyment is due to the Lord's act. In fact the soul acts the part of a mere tool in the Lord's hand in its enjoyment of the Universe. However the soul is not at all aware of the Lord's part in its enjoyment. If it is aware, it will find no pleasure at all in its worldly actions. It finds pleasure, because it thinks that happiness is the result of its own actions and not at all the Lord's. It is for the purpose of making the soul unaware that its worldly actions are all His and that *the Lord conceals Himself in the soul by identifying* Himself with it. It is thus the Lord's identification with the soul *and His consequent concealment in it that form* the cause of the soul's pleasure in this Universe.

We shall next consider whether a similar identification and concealment can in any way contribute to the

soul's enjoyment of the Lord's presence. In this condition of the soul the Universe is not present before it, and the soul finds no pleasure in the enjoyment of the Universe. It finds pleasure only in the Lord's presence. The concealment of the Lord in the soul will be of no help for this purpose. In fact the Lord is no longer concealed in this condition. On the other hand it is His presence that has to be realised by the soul and that of none others. The soul's own presence itself has to be concealed from it. Just as the Lord's concealment made the soul unaware of the Lord's part in its enjoyment of this Universe the concealment of the soul will make it unaware of its own part in its enjoyment of the Lord's Bliss. The concealment cannot be in the Universe, the same being concealed itself. It can only be in the Lord. This concealment can be obtained by the soul's identification of itself with the Lord. The soul in this condition therefore identifies itself with the Lord and becomes one with Him for the purpose of its unlimited enjoyment of the Lord's Bliss. It is this identification of the soul that is known as "Sivohambhavana". In this condition the soul does not become a mere nullity. If it becomes so, there will be nothing left for enjoying the Lord's Bliss. Nor does the soul become identical with the Lord. If it becomes so, it will turn out that the Lord enjoys His own Bliss Himself, which is quite incongruous. The truth is that the soul identifies itself with the Lord in this condition as a means for continued enjoyment of the Lord's Bliss. It is this truth that is expressed in the

Sutra by the words "அவனேதானே....ஏகனாகி", meaning that the soul identifies itself and becomes one with the Lord in the same manner that the Lord identifies Him-self with the soul. This truth is an inference from Sutra II and the truth inculcated in the previous Sutra that the Universe is not present before the soul in such condition.

We shall next consider what the soul that thus identifies itself next proceeds to do.

The Soul that has realised the presence of the Lord devotes itself to the service of the Lord

We have said in the last lesson that the soul assumes the state of Sivohambhavana for the purpose of enabling it to enjoy the presence of the Lord continuously. Is the Sivohambhavana state alone sufficient for the purpose? It is true that in the Sivohambhavana state, the soul does not see itself. It can remain so long as the Sivohambhavana state continues. But once there is a break in it, the soul sees itself, and the Lord disappears from its view. Some other means have therefore to be adopted for the prolongation of the Sivohambhavana state, and we shall proceed to consider what such means are.

We have said in the sixth Sutra that the soul's understanding is limited. Its understanding is always limited to one thing at a time. So must be its action also. As long as its actions are devoted to the Universe it can enjoy Universe only. Even then the devotee must be turned entirely towards it. We know from actual experience that if our thought wanders even for a moment from a thing we are enjoying, there comes a break in our enjoyment of the thing. This is so because of the peculiar limited nature of the soul as set forth above. The soul's complete devotion to the object of its enjoyment is very essential to its continued enjoyment of it. This truth holds even as regards the soul's

enjoyment of the Lord's presence. It must be devoted *to the* Lord. The devotion is required in thougt, word and deed. In other words, devotion in all respects is required. This devotion is called service also, as it subjects itself to the objects of devotion. Hence it *follows that the soul must devote itself to the service of* the Lord for the purpose of securing the continued enjoyment of the Lord's presence. It is this truth that is expressed in the Sutra by the words "இறைபணிநிற்க" meaning "Stand devoted to the Lord's service". It is an inference from Sutra V and the last lesson of this Sutra. Having thus found that the soul must assume Sivohambhavana and devote itself to the Lord's service, we shall next consider what the respective effects of the Sivohambhavana and the devoted service are.

Sivohambhavana enables the Soul to overcome Anava

We have said that during Sivohambhavana the soul loses itself in the Lord. In other words the soul's intelligence has no display whatever. It may be asked, what then is the intelligence with which the soul enjoys the presence of the Lord. The only intelligence available for it and very closely connected with it is that of the Lord. It must therefore be that the soul enjoys with that intelligence. Whatever it may be, it is certain that the soul's intelligence is not at work during its Sivohambhavana. The question that naturally arises next is whether Anava does in any way affect such a soul, and we shall now consider it.

The only way in which Anava affects the soul is by obstructing its intelligence It cannot therefore affect a soul in Sivohambhavana, as its intelligence has no display whatever during this state. It cannot obstruct all the Lord's intelligence, the only other intelligence available to the soul. It follows therefore that it cannot affect a soul at all during Sivohambhavana. By this it is not meant that Anava ceases to exist. We have said that one and the same Anava affects all the souls. So, that Anava will have its effect on the souls. Even as regards the soul in Sivohambhavana, the Anava is not able to control it in any way. This is what is meant by

Devotion to the Lord's service enables the Soul to overcome Maya and Karma

We have said that a soul is able to overcome the effect of Anava by Sivohambhavana. There is no obstruction to the intelligence of such a soul. But Anava does not form the only obstruction to it. Maya and Karma do also furnish some sort of obstruction to it. Of these, Maya provides the soul with senses and organs, which, being limited themselves, do limit also the display of the soul's intelligence, and thus form a sort of obstruction to the intelligence. Karma prompts the soul to do actions with likes and dislikes, which likes and dislikes do form another sort of obstruction to the soul's intelligence. These two obstructions also should be overcome. How this is done is what we have to consider next.

We have said that the soul, besides assuming Sivohambhavana condition, does also devote itself to the service of the Lord. This devotion to the Lord's service is shown to be nothing other than the realisation that the soul entirely depends on the Lord for all its actions. The actions of such a soul are not restricted to the senses and organs it is provided with. Such organs and senses do not present themselves to the soul. Much less can they restrict the intelligence of the soul. Maya does not therefore affect such a soul. Again such a soul realises that all its actions are not its own, but those of

the Lord. It can *therefore* have no *like* or *dislike* prompting its actions. Karma cannot therefore affect such a soul. Thus we see that none of the other two Malas affects the soul in Sivohambhavana condition. This truth is expressed in the Sutra by the words "மாயை தன்னொடு வல்வினை யின்றே" meaning "that Maya and Karma do not affect the soul". The word "இன்றே" does not mean "do not exist", but "do not affect". These two exist for ever as does Anava. They exist even when all the souls are not affected by them. They are eternities like Pathi (Lord) and Pasu (soul). This truth is an inference from the previous lessons of this Sutra and the lesson 3 of Sutra II.

We have thus seen what recalls the soul that has enjoyed the presence of the Lord, what means the soul adopts for the purpose of continuing the enjoyment, and what the effects of such means are. The soul is able to overcome, although for the time being, the effects of the three Malas. The three Malas are however to be permanently overcome, and the subsequent two Sutras proceed to deal with the means therefor. Hence the next Sutra proceeds to deal with the means to be adopted for dealing with such foretaste.

"காணுங் கண்ணுக்குக் காட்டும் உளம்போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன்கழல் செலுமே"

Just as the soul helps the eye to see and enable the soul to see, Lord Siva helps the soul thus temporarily liberated by itself, Himself enjoying, and enabling the soul to enjoy His presence. This help produces in the soul an undying love for the Lord, which love eventually guides the soul to the Lord's Holy Feet (Eternal Bliss).

The Lord Siva helps the Soul thus temporarily liberated, by Himself enjoying and enabling the Soul to enjoy His presence

We have said in the last Sutra that the soul in Sivohambhavana condition identifies itself with the Lord and devotes itself to His service for the purpose of enjoying His presence continuously. We have said also that such identification and devotion enable such a soul to overcome the effects of the three Malas. Is the soul, of its own accord, able to adopt the above means and achieve the above results, or does it require the help of the Lord even in the Sivohambhavana condition? This we shall next proceed to consider.

We shall first consider the help which one's eye has *to get for seeing the objects of this Universe. It requires* at first the help of the sun. The sun helps the eye by *mingling its rays in it and also in the object of vision.* If the rays do not mingle in the eye, it cannot see at all. *If they do not mingle in the object, the eye cannot* see the particular object, as otherwise one should be able *to see even the objects in a dark room. It is thus seen* that the sun affords the eye two sorts of help. The one is *by brightening the object itself,* and this may be styled the help of experience (காண்டல் உபகாரம்), and the *other is by brightening the eye, and it may be styled* the help of guidance (காட்டல் உபகாரம்). The same is the

case with the help rendered by the soul to the eye. The soul helps the eye by pervading in the eye and also by pervading in the image of the object It is this double help of the soul that enables the eye to see its objects of vision.

Similarly the help afforded by the Lord to the soul is also of two kinds. We have already said that the Lord is Siva and Sakthi or Arul in inseparable union, and that whenever a soul is helped it is the Arul that is at work. Having thus seen the nature of the help afforded by the soul to the eye, we shall proceed to consider the nature of the help of the Lord to the soul.

We have already said that every soul requires the help of the Lord, and that it has its power of understanding without the help. We have also said that this power of understanding is required both in the unliberated and liberated conditions. What has to be considered now is merely the nature of the help, whether it is two-fold just like that of the sun to one's eye, or otherwise.

It is this Arul (Grace) that affords the two kinds of help to the soul. The one kind of help is by the Lord's Arul brightening up the soul, and it is known as the help of guidance (காட்டல் உபகாரம்), and the other is by the Arul brightening up the Lord Himself, and it is known as the help of experience (காண்டல் உபகாரம்).

It is said that the Lord is Siva and this Arul-sakthi combined in inseparable union, and that it is this Arul

The unceasing love of the temporarily liberated Soul for the Lord guides the Soul towards His eternal Bliss

We have said in the previous Sutra that the Lord presents himself before the soul in the Sivohambhavana condition. We have said in the previous lesson that such a soul loves the Lord unceasingly. We have now to consider the combined effect of the Lord's presence and the soul's unceasing love for Him.

We know that if one has a liking for sugar and it is made available to one, one naturally seeks to obtain it; and *one does so as one has a liking for it* The same is the case with the soul in the Jeevanmuktha state. It desires and seeks to reach the Lord. It continues to seek the Lord until it reaches Him, as its love is shown to be unceasing. In other words it is the soul's unceasing love that guides it towards the Lord. It is this truth that is expressed in the Sutra by the words *"அரன்கழல் செலுமே"* meaning "seeks the Lord's Holy Feet" It is the Lord's Bliss that is figuratively spoken of as "His feet." This truth is an inference from the previous Sutra and the previous lesson of this Sutra.

We thus see how the soul seeks to obtain the Lord's Bliss, once the Lord is present before it. We shall next consider what further means such a soul must adopt for obtaining the Bliss permanently

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Even after completely washing off the Malas the Jeevanmuktha Soul moves in the society of Bakthas

We have said that the soul's undying love for the Lord removes all opportunities for the Malas to affect it, and hence the soul is able to wash off the Malas. But there are other attractions for the soul for which no opportunity need be given, and which will create opportunity themselves For instance, the society of Agnanis (wicked beings) will thrust itself before the soul. This society of the Agnanis will induce the soul to swerve from the path of virtue viz. the path leading to the Lord. It is therefore necessary that some means must be adopted for avoiding the society. What the means are, we shall proceed to consider.

We know that good company enables one to overcome bad company. So does the company of Bakthas or Gnanis. The forms and deeds of these Bakthas will inspire the soul and enable it also to avoid and overcome the company of the Agnanis and march along the path leading to the Lord This truth is expressed in the Sutra by the words "அன்பரொடு மரீஇ" meaning "moving in the society of Bakthas". These Bakthas are the beloved devotees of the Lord; and their company must therefore be of additional benefit to the soul serving to augment its love of God. We have thus seen that the society of Bakthas is necessary for the soul in the Jeevanmuktha condition to help it in its march towards the Lord. We shall next see if any more means are necessary.

The Jeevanmuktha Soul pays equal worship with Hara to those also who put on the form of His Bakthas

We have said that the Jeevanmuktha soul enables itself to stick to the path towards the Lord by mingling in the society of His Bakthas. But such society may not be available at all times or in all places. Some other means have then to be adopted by the soul. What they are we shall now consider

We have said that the Bakthas will be able to inspire the soul with their forms, words and deeds. But the form alone of a Baktha is not without any efficacy whatever. It has its efficacy, and will also inspire the soul to a certain extent, and enable it to avoid and overcome the company of Agnanis and stick to the path towards the Lord. The forms of Bakthas are that of wearing the Holy ashes and Holy beads. Those that bear these forms will serve the purpose. It is therefore why the Srutis also enjoin that those that use Siva's forms must be paid equal respects with Siva Himself. The truth is expressed in the Sutra by the words "மால்......அற......வேடமும்......தொழுமே" meaning "Pay equal respects with Hara to those who put on the forms of His Bakthas." This inference is only part of the above lesson. Having thus seen that respects to those who bear Hara's forms do so help the Jeevanmuktha in sticking to the path towards the Lord, we shall next consider if by any other means the same result can be achieved.

Jeevanmukthas pay equal respects with Hara to the idols installed in His temples

We have said that the forms of the Lord's Bakthas do serve the Jeevanmukthas in helping them to stick to the path leading to Him. But even those that put on such forms may not be available at all times and in all places. What then the Jeevanmuktha has to do, we shall now proceed to consider.

When we have said that those that bear the forms of Bakthas do help the Jeevanmukthas, it does not mean that the very beings that bear the forms do render the help; but it is the forms themselves that do it. If so, the forms will serve the purpose seen whether in living beings or in inanimate objects. Inanimate forms that do have or bear the forms of Siva, or rather the forms that denote the Siva's Grace and other attributes, are known as Siva Lingams. The word Lingam means mark and Sivalingam means the object having the mark of Siva. Again Sivalingams are installed as such by Bakthas by recitation of various manthras having the efficacy of imparting mystic power to the idols and through them to the worshippers. That manthras have this efficacy can be ascertained from actual experience. We know by actual experience the imparting of a mystic power to beads, holy ashes & c. by recitation of manthras. The same is the case with

the idols sanctified by manthras. We thus see that Sivalingams having Siva's marks thereon and sanctified and installed in Siva's temples do serve Jeevanmukthas in sticking to the path towards Siva. This truth is expressed in the Sutra by the words "ஆலயம் தானும் அரன் எனத் தொழுமே" meaning that "the Jeevanmuktha pays equal respects with Hara to the idols in His temples". This inference is more or less a part of the second lesson of this Sutra as is the previous lesson.

Thus the various means which a Jeevanmuktha has to adopt to enable him to stick to the path towards the Lord have been detailed in this Sutra. Such means are necessary for the Jeevanmuktha in addition to His guidance in the path towards the realisation of the Heavenly Bliss, the Motcha or the attainment of the Lord's Holy feet. The Jeevanmuktha has to adopt such means as long as he has the body. When once the body is got rid of, the three malas are once for all got rid of. He has no re-birth, and he becomes a Para-muktha; and the above means become no longer necessary. The Lord's help alone will be necessary for the enjoyment of everlasting Bliss.

Thus end the Twelve Sutras of

Sivagnanabotham

INDEX